

The Golden Chain Of Naqshbandi Sufis

(Prophet Muhammad to Indian Sufis)



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**“Everything is pervaded by God,
But still ‘He’ remains unseen,
If one could annihilate ‘self’,
Immediately one would reach Him”**

Dedicated to the Great Revolutionary Saint
Maulana Fazl Ahmad Khan Sahab
(Huzur Maharaj)

Preface

“In the name of Allah, the most Gracious, the most Merciful”

The treasure of all attributes and qualities,
All the praise be upon You,
Whatever is there in all the universes,
It has all been given by You;

The most Gracious, the most Merciful,
Lord of all the universes is You,
It is You, we worship and call,
Our Guide to straight path is You;

Lead us to the path of blessed ones,
Not of those, who are misguided,
We seek Your Grace and Mercy,
Let us be protected and be guided.

O the most Gracious and Merciful! Shower a part of the Mercy and Grace on Your this humble servant, which You have showered on the elders of this Silsila-e-Aaliya Naqshbandiya Mujaddidiya Mazhariya Ramchandriya.

Amen! Amen! Amen!

Sufism is no ism; it is neither any cult nor any creed. Simply stated it is ancient wisdom. Sufism is as old as humanity. Traditionally, however, Sufism has been associated with Islam. Although Sufi saints existed even before Prophet Muhammad, but before the Prophet they were not called Sufis. It was only after a few centuries that they were called Sufis. Sufism means acquiring inner knowledge, the enlightenment that could enable one to realise the Truth, which is also the underlying objective of all the religions. This being central to all religions, the Sufi fundamentals existed in all religions and, therefore, Sufism travelled beyond the borders of religion. The Sufis have been assimilating the best of various practices and thoughts in order to attain perfection. Sufism is spiritual activation and evolution through participation, practice and self-experience. The essence of Sufism lies in keeping to the right path and attaining perfection.

Hajrat Abu Yazid al-Bistami (Bayazid) has said that the only way to the Almighty is to ‘leave yourself and come’, which means to leave one’s self interest in this world and the Hereafter, leaving everything other than the Almighty behind. The Sufi is one, who has emptied himself of everything, who has left everything behind, except what he really is. He has removed all the dust and the rusting from the mirror of his heart, which now shines with Divine Glory and reflects God’s Presence.

The Sufis want to be nothing. It is their ideal to lose all their identity i.e. the complete sacrifice of the self, the ego. But then the Sufi is a complete man, with his essential personality reflecting from deep within. Sirajudin, a scholar from Kashmir has said, the Sufi is a rose among roses and a thorn among thorns. Khwaja Hasan Sani Nizami, Sajjadanashin

of Hajrat Nizamuddin's Dargah has said: 'A Sufi is liberal like the ocean, kind like the Sun and humble like a river.' As Maulana Rumi has said, the Sufi is drunk without wine; he is lost in his Master's love. He is sated without food; shows opulence in poverty; joy in sorrow and loves even his enemies.

They are the people from this world but still not of this world. Their ideal is to be free from ego manifested in various forms such as ambition or pride. They live for social harmony with equal respect for all religions, for they see the same quest for the Truth underlying all religious practices but at the same time not having blind obedience to customs and rituals. Sufis, therefore, lay stress on the unity of inner teachings of all religions rather than on their outer form. Conforming to the outer form of religion is important for Sufis only to the extent that it does not inhibit their spiritual progress. Their real objective is to grow beyond religion, to understand the real meaning of the religion and to realize the Truth through their own experience.

The spiritual progress is based on knowledge, which in turn is based on movement. The capability to act lies in the soul. Contact of soul with the physical matter is, therefore, necessary so that on the basis of experience, it may acquire knowledge of the world and thereafter the knowledge of the Truth. A physical body is necessary for realisation. The soul needs an outer covering, the physical body; just as for a seed the outer shell is necessary. If a seed is sown without its outer covering, it will not sprout; it will not grow into a tree. Similarly, the soul also cannot realise the Truth without a physical body. The experience of pain and suffering enables one to understand pain and suffering of others and develop sympathy and kindness for them. It is a process of constant evolution and achieving perfection as a true human being.

This desire to become perfect, to remove all imperfection is love. Spiritual perfection lies in removing imperfection of one's conduct. The love for the saints of God is explained because of their perfection in conduct and, therefore, people are attracted towards them. The love for God is also explained similarly, because the God is the most Perfect. He has created the universe and He runs it perfectly. One, who does not understand it, lives in the world with anguish, pain, suffering and sorrow; he lives miserably. One, who has this knowledge, also lives like an ordinary person in the world, but he lives with the understanding that the world has been created by the God, the Lord of the universe, who is running it perfectly. This understanding makes him live happily in the world in accordance with His desire and it results in love for God, reflecting in universal love.

Sufis are lovers; they are Beloved of God and for lovers observing proper etiquettes (*Adab*) is the first necessity. Sufis, therefore, attach a lot of importance for respect towards their Master and believe in a very strong Master-disciple relationship. For Sufis the existence of God is reflected in the existence of their Master and in the form of their Master it is the God, who guides them on the way. Mahatma Radha Mohan Lalji has said that 'the way of training of Sufis is not exclusive to them alone; in Gita it is described in a similar way. Except that the Sufis developed a system of *Tavajjoh* (transmission of spiritual energy from heart to heart by focusing one's attention), which is the only difference.' Through *Tavajjoh*,

the spiritual experiences of the Master and other elders of the chain and secrets are revealed in the heart of the disciple and he makes very fast progress. While in other systems seekers generally have to make effort themselves, Sufi seekers receive their spiritual nourishment through their Masters, which helps them to grow and bloom fast. Various Sufi Orders adopt different practices for Sadhana (effort) and for transmission of spiritual vitality and based on that they are known to belonging to different Orders, which are about forty-one, the main being Naqshbandi, Chishti, Qadri and Suhuravardi.

The first Sufi to visit the undivided India was Hajrat Ali al-Hujviri (Data Ganj Bakhsh). Sufism, however, entered in the present day India with Khwaja Muinuddin Chishti (Khwaja Garib Nawaj), who came to India in the middle of twelfth century AD. It is said that pleased with Khwaja Muinuddin, Sheikh Ibrahim Qandozi transmitted to him his spiritual energy. This sacramental act of 'transmission' of spiritual energy was symbolized by an outward act of handing over a piece of bread, which Sheikh Ibrahim first chewed it himself and then gave it to Khwaja Muinuddin for him to eat. This caused in one moment, a complete and lasting transformation in Khwaja Muinuddin's life. Khwaja Muinuddin thereafter sold all that belonged to him and distributed the money so realized among the poor and needy and entered India through Samarqand and Bukhara, taking initiation on the way at the hands of Sheikh Uthaman Haruni. Chishti saints observe '*Chilla*' of forty days, during which they try to observe silence, eat little and try to spend most of their time in prayers and meditation. Music (*Qawwali*) also forms an important part of their Sadhana, through which they enter in a state of ecstasy. Some of the other famous saints of this Order are Sheikh Qutubuddin Kaki, Baba Farid, Hajrat Nizamuddin Auliya and Sheikh Nasiruddin (Chirag Delhi), whose followers run into millions and this is now the most popular Sufi Order in India.

The other main Sufi Orders to enter India after Chishti were Suhuravardi, Qadri and Naqshbandi. Sheikh Bahauddin Zakariya introduced Suhuravardi Order in India. He was a contemporary of Sheikh Qutubuddin Kaki and maternal grandson of Hajrat Abdul Qadir Jilani, the founder of the Qadri Order of Sufis. The Qadri Order was introduced by Sayyed Muhammad Ghawth in the beginning of the fifteenth century AD. Hajrat Miya Mir (1550-1635) of this Order acquired great fame in Punjab. It is well known that the Sikh saint *Guru* Ramdas had requested Hajrat Miya Mir to lay the foundation stone of Hari-Mandir Sahib in Amritsar and Hajrat Bulleh Shah is one of the most famous saints of the Qadri Order, whose songs and verses have captured everyone's heart in India.

Naqshbandi Sufi saints were the last to enter India. They moved from Mecca-Medina to Iran, Uzbekistan and from there to India. Samadhis (tombs) of many of the great saints of this Order namely Hajrat Ghujdawani, Hajrat Ajijan, Shah Baha'udin Naqshband and others are located in Uzbekistan, which during the last two decades have been renovated by the President of Uzbekistan and made beautiful. Lots of seekers visit these tombs to receive their grace. The first Naqshbandi Sufi saint to visit India was Hajrat Baqi Billah, who came to India in the sixteenth century AD and resided in Delhi. This Order is a little different than others in that it lays more stress on silent Sadhana. To create love in the heart of seekers is the peculiarity of this Order. The *Satguru* through his higher spiritual energy creates love in the heart of the disciple. The soul attracts the soul in this Order. The essence of the Sadhana in

this Order is to empty oneself of everything so that the Truth can be realized in one's heart. Spiritual progress in this Order is based on activation and energisation of spiritual chakras (solar plexus), which is done through *Tavajjoh*. To perceive the Unity of God in one's heart is the essence of the Sadhana in this Order.

The great revolutionary saint of this Order, Hajrat Shah Maulana Fazl Ahmad Khan (Hujur Maharaj) appointed Mahatma Shri Ramchandraj Maharaj (Janab Lalaji Maharaj), a Hindu, as his spiritual heir and gave him '*Izazat Tamma*' (the complete authorization) and through him promulgated this Order amongst the Hindus. He also said that this esoteric knowledge of Sufi Saints in fact belonged to the ancient Hindu saints, which was lost in oblivion and is being now reintroduced amongst them. The Gita was revealed in the battlefield with both the sides facing each other and after the conch had been blown. Gita has 700 verses, which would take at least a hour or two even to simply recite them, and it is most unlikely that the enemy would have waited for them to finish their dialogue. In fact it is an example of one of the most powerful Tavajjoh by Lord Sri Krishna to Arjun, where the transmission of Gita took place at the spiritual level. In this context it is also important to mention that Lord Sri Krishna states in Chapter 4 (Shloka 1 and 2) of Gita states that, 'This knowledge was given in the past to Vivaswan, from Vivaswan it passed on to Manu and Manu passed it on to Ikshwaku. This knowledge thus passed on in succession from one to another, but was lost in oblivion with the passage of time.' It was once again lost after it was given to Arjun, which has been reintroduced by Hajrat Paigamber Muhammad Sahab.

The essential elements of Sufi Sadhana are found in abundance in the Qur'an. The mystique tendencies seen in some of the companions of Hajrat Muhammad Sahab are supported and justified by the Qur'an. The tendency to deny worldly pleasures and immense fear of God is found in abundance in the early Muslims and especially in the Sufis. In their spiritual progress Japa, Tapa and Sadhana occupied a prominent place. The Naqshbandi Sufi Order, however, has been continuously making improvements and as a result love, devotion and blessings of Master have been gaining more and more importance in the spiritual progress of seekers.

This Order acquired its name 'Naqshbandi' after Hajrat Shah Baha'uddin Naqshband (Rah.). It is said that Shah Baha'uddin Naqshband (Rah.) insisted that he be given a Path that will lead anyone who travels on it straight to the Divine Presence. He was asked why he was entering this path. Shah Baha'uddin replied, "Whatever I say or wish should happen." He was answered, "That would not be. Whatever We say and whatever We want is what will happen." Shah Baha'uddin said that he could not do that and that he must be permitted to say and do whatever he liked; otherwise he would not want this path. He then received the answer "No. It is whatever We want to be said and whatever We want to be done that must be said and done." Shah Baha'uddin again insisted on whatever he says or whatever he does is what must be. He was then left alone for fifteen days and he entered a state of tremendous depression. Finally he experienced a great vision and heard a voice saying, 'O Baha'uddin! You are granted what you have asked.' He was overjoyed as he was given the path that led anyone traveling on it straight to the Divine Presence and this was the path of activation of the *Qulb* and thereby entering into constant remembrance of God through 'Anahad Nad'.

Activation of Hriday Chakra (Qulb) by leaving aside the lower chakras helps the seeker in making very fast spiritual progress as the Hriday Chakra in turn activates and energizes all other higher chakras.

Further improvement was made by Hajrat Mujaddid Alifsani (Rah.), who adopted the practice of moving from Hriday Chakra directly to Agya Chakra, leaving aside the in between chakras. Hajrat Mirza Janjana gave prominence to the grace and blessings of the Master in the above process and gradually the role of the Master became more and more important in the spiritual progress of the disciple. Keeping the needs of present time in view Mahatma Ramchandraji Maharaj, further simplified the path making love for the Master alone sufficient for the seeker to reach the God. Mahatma Dr. Chandra Gupta moved a step ahead by saying that there was no difference between the Master and the God; the Master is only a mask, behind which was the God, the essence of the Master being the essence of God. Thus this Order has embraced the principle of non-duality (Unity of Existence) of the Vedanta and developed into a simple but extremely effective way of Sadhana. Because of their contribution in simplifying and bringing it to the present form this branch of the Order is known as te Naqshbandiya Mujaddidiya Mazhariya Ramchandriya (NaqshMuMRa) branch of the Naqshbandi Sufi Order.

In the book some abbreviations have been used with the names of the Sufi saints to show proper respect to them. These are: (Sal.) for Sallahu Alaihiwassalam, which is used with the name of Hajrat Paigamber Muhammad and it means the Grace and Protection of God be with him; (Raj.) for Raji Allah Anahu, which is used for the family members of Hajrat Paigamber Muhammad and his companions and it means that the God be pleased with them; (Rah.) for Rahmatullah Alaihi, which is used with the names of great Sufi saints and it means that the Mercy of God be upon them; (Q.S). for Quddas Sirrahu, which is used with the names of Sufi saints and it means that their nature and habits be pure and (Ala.) for Alaihissalam, which is used for other prophets and angels and it means that the God's protection be for them.

I am obliged and pay my sincere thanks to all the authors and writers whose books and web-sites have provided me the invaluable material for this book. My previous book "Yogis in Silence" provides some material about their lives and their preaching in respect of saints from Hajrat Bayazid up to Dr. Chandra Gupta. The present book, however, begins with Hajrat Prophet Muhammad and covers the Sufi saints of the NaqshMuMRa branch of the Golden Chain of Naqshbandi Sufis up to Mahatma Shri Krishna Kumar Gupta and has been written in simple language keeping in mind the ease of reading and the liking of the present day readers. Material in respect of saints before Hajrat Fazl Ahmad Khan Sahab is generally not available easily and, therefore, attempt has been made to include information about them in some details. In this effort details about their birth, death, their preaching, photos of their tombs and location thereof etc. has been given to the extent possible with a hope that this would make the reading of the book a bit more interesting and useful. Keeping the volume of the book in mind information in respect of saints from Hajrat Fazl Ahmad Khan Sahab onwards has been given in brief.

This work of my Guru Bhagwan is presented at his pious feet. Mistakes and shortcomings, if any, are due to my unworthiness, for which I seek the forgiveness of the wise readers. They are invited to visit the website www.sufisaints.net and are welcome to give their suggestions and comments on rkgupta51@yahoo.com or on +91-9899666200/011-22718010.

His humble servant,

R.K.Gupta

Prophet Muhammad (Sal.)

“YA ILAHI! APNI AZMAT AUR ATA KE VASTE,
NOORE IMAN DE MUHAMMAD MUSTAFA KE VASTE”
(O Almighty! For the sake of Your Greatness and Munificence,
I seek firm faith in the name of Holy Paigamber Muhammad)

Prophet Muhammad (Sal.) was the founder of Islam. He was born on Monday, the 12th of Rabi-ul-Avval, i.e. on 11 November 569 (or 570 CE), in the family of Hajrat Abraham, in Mecca. His father was Abd-Allah (Abdullah son of Abdul Muttalib). Prophet Muhammad (Sal.) was a posthumous child. His mother was Aameena. When she was pregnant, she saw a person in her dream saying that the child she is carrying in her womb would be at the head of the world and his name would be Muhammad. At the time of his birth, his mother saw the city of Sham (Damascus) engulfed in a beam of light emanating from her. Fatma, mother of Hajrat Usman, who was by her side saw as if stars were hanging down from the sky and shining on the land of Mecca.

Prophet Muhammad (Sal.) belonged to the Quraish tribe, which was one of the prominent tribes of Arab. This tribe customarily got their newly born children fed by foster-mothers in the nearby villages. They would bring the children to their villages and keep them there. The tribe named Saad had the fortune to feed Prophet Muhammad (Sal.). His foster-mother was Haleema. It is said that Prophet Muhammad (Sal.) used to feed himself only on the right breast of her foster-mother leaving the left breast for her own son. After two years Prophet Muhammad (Sal.) was sent back to his mother.

His mother died of illness, while she was returning from Medina, which was then called Yathrib, when he was just six. The responsibility to look after and to bring him up fell on the shoulders of his grand-father Abdul Muttalib. Prophet Muhammad (Sal.) once again became orphan, when his grandfather also passed away after two years. Thereafter Prophet Muhammad (Sal.) started to live with his uncle Abu Talib.

Once when Prophet Muhammad (Sal.) was going to Damascus with his uncle, they met a monk named Buhira Rahib, who lived in a monastery. He recognized the young Muhammad, as a prophet and asked his uncle to take him away from there (Damascus), saying that many great things were in store for him and it would also be safer for him. On attaining the age of 10-11 years, he started to accompany children of his age group, taking out goats for grazing. His uncle was a trader and took good care of him. He even took him along on a business trip to Syria.

During those days, the Arabian tribes kept on fighting with each-other. People were tired of these fights and desired peace to be restored. Some people came together, which included Prophet Muhammad (Sal.), who made these tribes to reach a pact amongst them. But this was short lived. Due to heavy rain the holy sanctuary Ka'aba was damaged and the tribes were fighting to put the 'Hajre Asvad' (the holy black stone) back at its place by them. When the dispute could not be resolved for many days, they decided to leave the decision to the first person who enters the gate the next morning. By the grace of the God, Prophet Muhammad (Sal.) happened to be that person, who was the first to enter the gate. He found a unique solution to the problem, which could satisfy all of them. He asked the holy stone to be placed on a sheet of cloth and suggested all the tribal heads to hold on to that sheet and to lift it

together. When it reached the appropriate height, he picked up the holy stone and kept it at its proper place. After this incidence, he started to lead a very pious life and spent his time in *Ibadat*¹ (worshipping).

Trading was the main profession of Arabs those days and the majority of Quraish tribe was mainly engaged in trading. When Prophet Muhammad (Sal.) came of age, he also took to trading for his livelihood. He was so honest in his dealings that in a short time people developed a lot of trust in him and started looking for him as their partner in trading. Out of respect for him people started calling him “*Sadik*” (truthful) and “*Al-Ameen*” (trustee).

Impressed by his honesty, truthfulness and trustworthiness, Hajrat Khadija, who was a rich and reputed lady of the Quraish tribe, took Prophet Muhammad (Sal.), who was now twenty-five, as her partner and sent him out for trading. She found him more truthful and trustworthy than what she had thought of him. One of her servants, Mesra, who had accompanied Prophet Muhammad (Sal.) on this tour, narrated many miracles associated with Prophet Muhammad (Sal.), which he had witnessed on the way, to Hajrat Khadija. All this prompted her to send marriage proposal to Prophet Muhammad (Sal.). Before this she had married twice and was widowed and had two sons and a daughter. By now she was forty. Prophet Muhammad (Sal.) consented to this marriage proposal and lived with her for twenty-six years, till her demise and did not marry any other woman during this relationship.

The Arabs then followed different religions and faiths. The ancient Arabs indulged in idol worship also. They had two kinds of idols, one *Malaik* and *Arwah*, i.e. those relating to invisible forces like gods. The most popular among them were Hubul, Wad, Suwaa, Yagoos, Yaook, Nasar, Ujja, Laat and Manaas. The other group of idols was that of great persons, who spent their lives in rendering great service to the public. These idols were worshipped as memorials and with a view that they could carry their wishes and prayers to the God and could act as intercessor for them before the God. Sacrifices were offered before some idols and some idols were erected on top of hills and some even within the sanctuary Ka’aba. To some extent the Arabs were also devoted to God. Some of them considered unknown and invisible natural powers to be their creator but entertained other ideas that were against religion. Some considered God to be the Truth and believed in *Qayamat* (the Day of Judgment), *Najat* (Salvation), the life after death, and in reward and punishment to the *Rooh* (spirit). Some had no belief in the God, religion, any book, or the Day of Judgment etc. and considered the world to be eternal. To some extent Judaism (and Christianity) had also made inroads in Arab.

In his professional life also Prophet Muhammad (Sal.) devoted his attention to social issues and to people’s attitude and behavior. He did not like “*Shirk*” (polytheism) and idol-worship and wanted to get rid of these evils. Whenever he got an opportunity, he used to spend his time on meditating upon the One God and remembering Him. In the month of Ramadan (Ramzan), he would particularly move out of city in seclusion to spend time in *Ibadat*. He had specially chosen ‘Gaare-Hira’ (a cave named Hira) for *Ibadat*, which was located on Mount Jabal al-Nour about three miles away from the city and there he used to spend many days. When he was forty, on one such occasion, on the Eighth of Rabi-ul-Awwal-Second Sunday, i.e. in the year 610, Hajrat Jibril (Ala.) (Archangel Gabriel) approached him. On this first appearance, Hajrat Gabriel (Ala.) said to Prophet Muhammad: “*Iqraa*,” meaning read or recite. Prophet Muhammad (Sal.) replied, “I cannot read”. He had not received any formal education and did not know how to read or write. Hajrat Jibril (Ala.) then embraced

¹ Ibadat-Engaging in devotional practices, making effort for spiritual progress; worship.

him until he reached the limit of his endurance and after releasing him again said: "*Iqraa*". Prophet Muhammad (Sal.) again said that he cannot read. Hajrat Jibril then embraced him firmly for the third time and asked him to repeat after him and said:

"Recite in the name of your Lord Who created! He created man from that which clings. Recite; and thy Lord is most Bountiful, He Who has taught by the pen, taught man what he knew not."

These revelations are the first five verses of Surah (chapter) 96 of the Qur'an.

Prophet Muhammad (Sal.) was terrified by the whole experience of the revelation and fled the cave of Mt. Hira. Tired and a bit frightened, when he reached his home, he asked Hajrat Khadija to cover him up with a blanket. When he was somewhat composed, he narrated the entire episode to her and expressed fear for his life. Hajrat Khadija, however, consoled and assured him saying: "Allah will not let you down because you are kind to relatives, you speak truth, you help the poor, the orphan and the needy, and you are an honest man." Hajrat Khadija then took him to her cousin Waraqa who was an old, saintly man possessing knowledge of previous divine revelations and scriptures. Waraqa comforted them saying that the visitor was none other than the Angel Gabriel (Ala.), who had previously visited Hajrat Moses (Ala.) and that he firmly believed that Allah has chosen him (Muhammad), as His Prophet.

Prophet Muhammad (Sal.) continued visiting the cave in Mount Hira and for about next six months there was no revelation. After that a series of revelations began to unfold. The second revelation was: "O you (Muhammad)! Who has wrapped himself [with a garment], arise and warn, and glorify your Lord, and purify your clothing, and avoid uncleanness, and do not confer favor to acquire more, but for your Lord be patient." (74:1-7)

Prophet Muhammad (Sal.) was thus chosen to work as the Prophet of the God. He was given the responsibility of guiding the people to the right path. He spent his first thirteen years as a Prophet in Mecca and the next ten years in Medina. The time spent by him in Mecca was very important from the point of view of spreading the message of Islam. Majority of the holy Qur'an was revealed in Mecca during this period. He spent the first three years spreading the message of Islam amongst his family, relatives and close friends secretly. Prophet Muhammad (Sal.) invited his uncle Abu-Talib to accept Islam but he refused to give up the religion of his ancestors. He, however, did not join the people, who opposed Prophet Muhammad (Sal.) either. Hajrat Khadija was the first to accept Islam. She supported her husband in every hardship, most notably during the three-year 'boycott' of the Prophet's clan by the pagan Quraish. After her Hajrat Ali (Raj.) was the first amongst the youngsters and Hajrat Abu Bakr Siddik (Raj.) amongst the elders to accept Islam. Thereafter many from the Quraish tribe accepted Islam, which included Hajrat Zaid and Hajrat Usman.

Prophet Muhammad (Sal.) guided people in two ways. To the commoners, he used to teach them the way they should lead their lives and to his companions he gave the esoteric knowledge for spiritual evolution and this was from heart-to-heart. This heart-to-heart transmission of spiritual knowledge is the foundation-stone of the Naqshbandi Sufi tradition, which Prophet Muhammad (Sal.) asked them to keep a secret. Abu Huryara has affirmed this in 'Bukhari'.

As the number of Muslims (followers of Islam) started growing during these three years, they started using 'Dar Al-Arkam' as the mosque for offering *Namaz* (offering prayers), teaching Islam and for hiding. Those, who alleged that Prophet Muhammad (Sal.) himself

had composed the *Ayats* (verses of the holy Qur'an), this verse was revealed that he should challenge them to compose a similar verse. No one can do so. Now 'Ayat-e-Fasada Bematoomar' ('Fasd Bematoomar') was revealed which exhorted Prophet Muhammad (Sal.) to openly spread the message of Islam. Prophet Muhammad (Sal.) now began to openly invite people to accept the sovereignty of 'One God' and to shun away from idol-worship. This continued for about two years and during this period '*Kuffars*' (those, who opposed Islam) became his enemy and started troubling him in various ways. The chieftains of various clans in Mecca started tormenting Muslims in whatever manner they could but the Muslims stood firm to their belief. They could not be dissuaded, as they firmly believed on the bounties of Allah and in the eternity of life after death.

Realizing that harassment of Muslims was not going to stop, Prophet Muhammad (Sal.) decided to ask some Muslims to proceed on *Hijrat* (leave one's country for another place where one could fulfill one's religious obligations) to Habsha (Ethiopia). The Quraish had trading links with Habsha. The *Kuffars* followed these '*Muhajirs*' (those proceeding on *Hijrat*) up to Habsha and tried to insinuate King Nijashi of Habsha against them. King Nijashi invited these Muslims to his court and asked them a few questions about Hajrat Isa (Christ or Jesus). Hajrat Jafar, on behalf of these Muslims read *Surah* (chapter) Maryam (of the holy Qur'an) and also explained the teachings of Islam and how Islam had benefitted people. King Nijashi was very much impressed by his explanation and the *Ayats* of Qur'an. He exclaimed, "By God! This book and the Bible, both are the light of the same lamp." He affirmed that Hajrat Muhammad (Sal.) was the Prophet of God and accepted Islam.

Hajrat Usman also accepted Islam when he heard some *Ayats* of Qur'an from his sister. Acceptance of Islam by him added to the strength of Muslims and now no one could stop them from offering *Namaz* in Ka'aba. In response to this, all the clans decided to boycott Hajrat Muhammad (Sal.) and his tribe. No one was supposed to meet them or enter into any business dealing with them. This was to continue until they themselves handed over Hajrat Muhammad (Sal.) to be killed by them. A covenant to this effect was put on the gate of Ka'aba. Abu Talib did not want any trouble for Hajrat Muhammad (Sal.) till he was alive and, therefore, he did not accept this agreement and decided to leave that place. He, along with the entire family went away and started living in a valley and lived there for three years with great difficulties. After three years Prophet Muhammad (Sal.) received a divine inspiration that the covenant had been eaten away by insects and nothing of it, except the name of Allah, was left over. When Abu Talib told about this to the Quraish, they verified the truth of this revelation and destroyed the covenant.

After a few days, in the tenth year of Hajrat Muhammad (Sal.) being chosen as the Prophet of God, both his uncle Abu Talib and his wife Hajrat Khadija left for their heavenly abode, leaving him extremely sad on their demise. On the other hand in the absence of Abu Talib, Quraish started fearlessly harassing Hajrat Muhammad (Sal.) and his companions. During the days of Haj, Prophet Muhammad (Sal.) used to get opportunity to meet a large number of people. He used to talk about Islam with them. Besides, he also started to go out of Mecca to spread the message of Islam. He also went to Tayaf but faced opposition. On return, *Jinns* (Muhammadan Ghosts-Supernatural beings) heard the Qur'an in a garden from Prophet Muhammad (Sal.) and were impressed by him.

Though many people opposed Islam, Abu Lahab being one such person, who greatly enjoyed opposing Islam, but many used to get impressed with Islam and slowly it became a topic of discussion and its message started reaching far and wide in the whole of Arab. Medina was also not untouched by this and people started to talk about Islam in Medina, as

well. The Christians of Medina had known through their religious scriptures that one more Prophet was to descend and, therefore, they started to accept Islam. In the beginning six persons in Medina accepted Islam. On hearing from them about Islam, a group of twelve persons went to meet Prophet Muhammad (Sal.), and eventually accepted Islam. Islam now was spreading fast in Medina and by the next year the number of people who accepted Islam grew to seventy-two. They undertook to support Prophet Muhammad (Sal.) in all situations.

In the twelfth year of his being chosen as the Prophet of God, on 27 Rajab in the year 620, Hajrat Jibril (Ala.) appeared before Prophet Muhammad (Sal.). He got hold of him (Hajrat Muhammad) and took him to the sacred mosque near Ka'aba (Masjid-e-Haram). All the impurities were removed from his heart and it was filled with divinity and wisdom. From there Hajrat Muhammad (Sal.) was taken on a divine horse, which Hajrat Jibril (Ala.) had brought with him, to the farthest mosque al-Aqsa in Jerusalem (considered to be the third most sacred place for the Muslims). From here Hajrat Muhammad (Sal.) ascended on his spiritual journey to the heavens in the Presence of Allah (the *Mi'raj*). It is said that in this ascension he spoke with the earlier prophets-Abraham, Moses and Jesus. Whether this journey was on a physical plane or spiritual plane, there is difference of opinion amongst various scholars. Ibn Ishaq, author of the first biography of Hajrat Muhammad (Sal.), presents the event as a spiritual experience whereas later historians, such as Al-Tabari and Ibn Kathir, present it as a physical journey. The fact of the matter, however, is that Hajrat Muhammad (Sal.) received a lot of divine gifts in this journey. He attained the five highest spiritual states of *Fana*². As he was ascending in the Presence of God, his heart was getting filled with esoteric knowledge. In the end he attained a state of complete annihilation of his self in the God from where he was returned. In this state he was asked, O Muhammad! Who you are? He responded, "It is You, O God!" This indicates the state of the Unity of the God, where there is nothing else except the God.

In the morning, when Prophet Muhammad (Sal.) narrated this incidence, his opponents started ridiculing him more and they asked Hajrat Abu Bakr Siddik (Raj.) whether he still considered Prophet Muhammad (Sal.) to be truthful? Hajrat Abu Bakr Siddik (Raj.) replied that if he is stating so, then it must be true and he immediately proceeded to visit Prophet Muhammad (Sal.). He learnt about the incidence from the Prophet and affirmed its truthfulness. From this moment Hajrat Abu Bakr (Raj.) came to be known as the "Siddik", which means "truthful".

It had now become more difficult for the Muslims to live peacefully in Mecca. Prophet Muhammad (Sal.), therefore, asked his companions to shift to Medina. They started leaving for Medina secretly. Hajrat Abu Bakr (Raj.) and Hajrat Ali (Raj.) alone were left with the Prophet in Mecca and the rest all had shifted to Medina. Back in Mecca, the opponents chose one young man from each clan and made a group with intent to kill Prophet Muhammad (Sal.). Prophet Muhammad (Sal.) also got to know of this move of the opponents and he also received the divine order to move to Medina.

While he was preparing to go to Medina, one night his opponents besieged Prophet Muhammad (Sal.) in his residence. He asked Hajrat Ali (Raj.) to sleep in his place saying him that the *Kuffars* would not be able to harm him. In spite of all animosity towards him, people still had full trust in Prophet Muhammad (Sal.) and were keeping their valuables with him for safe-keeping. He handed over all those things to Hajrat Ali (Raj.) and left on foot for Medina, picking up Hajrat Abu Bakr Siddik (Raj.) from his residence, on the way. He was moving

² Fana-Self effacement or annihilation of the Self; complete absorption in the Divine or the Master.

cautiously on the fingers of his feet, so as not to leave any foot mark. As a result his feet were wounded. Hajrat Abu Bakr Siddik (Raj.), therefore, lifted him up on his shoulders and took him to the cave in the mount Saur (Garae-Saur).

Fearing that there may be some danger in the cave, Hajrat Abu Bakr Siddik (Raj.) first himself entered the cave where he saw a snake-hole, which he covered by putting his foot over it. Prophet Muhammad (Sal.) then entered the cave and lay down, resting his head over the thigh of Hajrat Abu Bakr Siddik (Raj.). Right then a snake started biting the foot of Hajrat Abu Bakr Siddik (Raj.). Although it pained a lot but Hajrat Abu Bakr Siddik (Raj.) did not move his foot lest it would have disturbed Prophet Muhammad (Sal.). A drop of tear, however, fell down on the cheek of Prophet Muhammad (Sal.). As it is stated in the Qur'an, "He (Prophet Muhammad) said to his friend (Hajrat Abu Bakr)-'And if they turn away, know that God is your Protector. The Best Protector and the Best Supporter.'"[8:40] On asking, Hajrat Abu Bakr Siddik (Raj.) told to the Prophet that 'I am not sad but in pain because of the biting by the snake and I am worried about your safety. I am crying because my heart is burning for you and your safety.'

Prophet Muhammad (Sal.) was extremely pleased with this answer. He put his hand on the chest of Hajrat Abu Bakr Siddik (Raj.) and in that one moment passed on to him the entire esoteric knowledge given by Allah to him, as he (Prophet Muhammad) has mentioned in one of the *Hadits*³, "Whatever the Allah poured in my heart, I transmitted all that to Abu Bakr." Thereafter he put his hand on the foot of Hajrat Abu Bakr Siddik (Raj.) and said, 'In the name of Allah, Who is Merciful and Graceful.' The pain and the wound were gone in a moment and his foot was healed instantly. This is how the foundation of the Naqshbandi Sufi Order was laid through Hajrat Abu Bakr Siddik (Raj.) by transmission of knowledge from heart-to-heart, which is at the core of this Order. This divine esoteric knowledge is being transmitted from heart-to-heart in this Order for generations. On Allah's command, Prophet Muhammad (Sal.) asked Hajrat Abu Bakr Siddik (Raj.) to summon spirits of all the Sufi saints, who were going to enter this Order (in future) and these spirits were asked to take the hands of their followers in their own hand and receive initiation⁴. Hajrat Abu Bakr Siddik (Raj.) kept his hand over theirs and Prophet Muhammad (Sal.) put his hand over him and on top Allah put His hand. They all were asked to repeat these words, which were echoing there:

ALLAHU ALLAHU ALLAHU HAQ
ALLAHU ALLAHU ALLAHU HAQ
ALLAHU ALLAHU ALLAHU HAQ

Spirits of all the Naqshbandi seekers (the seekers that were going to enter the Order in future, as at this moment the foundation of the Order was laid) were present there at that time. They heard and repeated what they heard from their Sheikhs and their Sheikhs repeated what they heard from Prophet Muhammad (Sal.). The Almighty and the Exalted God revealed the secret of the '*Khuthb:-e-Khwajgan*' [the *Japa*⁵ (recital) of Masters⁶] to Hajrat Abdul Khaliq

³ Hadits- A *Hadit* or *Hadis* is one of various reports describing the words, actions, or habits of the Islamic prophet Muhammad.

⁴ Initiation-Formal initiation or taking a seeker under one's tutelage; taking responsibility to guide him on the path; administering the oath of allegiance.

⁵ Japa or Jikr-Reciting the name of the Divine. It could be with tongue or mental recital, i.e. in the heart.

⁶ Master-The Guru; the Sheikh; the spiritual guide; one, who is authorized to teach others.

Ghujdawani (Rah.), who is considered to be the first to introduce this form of *Jikr*⁷ in this Order. Hajrat Abu Bakr Siddik (Raj.) was astonished and very happy. This incidence revealed the secret to him as to why Prophet Muhammad (Sal.) had chosen him to be taken along with him on this journey. Naqshbandi Sheikhs consider this event as the foundation stone of the Order, which was laid in this cave of mount Saur. This is not only the source of their daily devotional practices but also affirms their belief that the spirits of all the Naqshbandi seekers were present there at that moment.

Back in Mecca, his opponents thought that he would not have gone far away and, therefore, they mounted on camels, horses and ran after him, even on their feet, to catch and kill him. Some reached the very mouth of the cave, which was the only way to enter in the cave. More than himself Hajrat Abu Bakr Siddik (Raj.) was worried about the safety and security of Prophet Muhammad (Sal.). This *Ayat* descended then: '*La Tahjan Innallah Maana*', which meant do not feel sad, Allah is with both of us. Hajrat Abu Bakr Siddik (Raj.) felt relieved that Allah is with them. It so happened that his opponents on seeing that the mouth of the cave was covered with grass, returned without entering the cave. Even the thought that someone may have entered the cave did not cross their mind.

They remained hidden in the cave of mount Saur for three days. Hajrat Abu Bakr's daughter used to fetch food for them in the night and his son Abdullah used to inform them about the movements of their enemies. On the third day, two fast-moving female-camels were provided to them by the family of Hajrat Abu Bakr Siddik (Raj.), on which they escaped from the cave. On their way to Medina, they first halted for a few days in a village called Kuba and there the Prophet got a mosque built, in which he offered the first Friday prayer (*Jumme ki Namaz*). Thereafter they entered Medina amongst the shouting of '*Allah-o-Akbar*' (God is Great) and '*Alhamdulillah*' (All the praise is for the God). He halted at the place where his female-camel halted on its own. There he stayed with Abu Ayyub al-Ansari. The piece of land where the female camel halted belonged to two orphans. It was bought for ten Dinars out of the money belonging to Hajrat Abu Bakr Siddik (Raj.). The foundation stone for the building of a mosque on this piece of land was laid by Prophet Muhammad (Sal.) and thereafter he asked Hajrat Abu Bakr Siddik (Raj.), Hajrat Umar and Hajrat Usman to lay one stone each near that stone saying "*Houlail Khulfaae Min Vaadi*", which meant that they will be the Khalifas⁸ (vicegerents) after me. It came to be true. It was the year 622, seventeen years after which his second Khalifa, Hajrat Umar began the Hijri era [beginning from the year during which the Muslims established a new community (Ummah) in Medina].



Masjid Nabawi in Medina

⁷ Jikr-Remembrance of Divine; Reciting the name of the Divine; It can be loud (with tongue) or silent, i.e. mental, in heart.

⁸ Khalifa-Spiritual heir and successor in the Golden Chain.

The *Muhajirs* who had moved to Medina from Mecca had come empty handed, leaving all their belongings back in Mecca. In order to rehabilitate them, Hajrat Muhammad (Sal.) called the people of Medina and asked them to share with them their household and business considering them as their brothers. He then encouraged and exhorted them to adopt one *Mujahir* each, as brother and take him home. He called these people of Medina by the name ‘Ansari’ (meaning supporters) and the people of Mecca as the ‘*Muhajirs*’ (meaning those, who had left behind everything in the name of God) and declared Ansaris and *Muhajirs* as brothers. The Ansaris happily accepted *Muhajirs*, as their brothers, took them home and shared their belongings with them. Thereafter Hajrat Muhammad (Sal.) declared ‘*Jakat*’ (a portion of income to be given as charity for social or religious purposes) as an obligation for all Muslims.

Till this point of time, “Baitul Makdus”, which is in Jerusalem was the “*Qibla*” (the center of attention) for the Muslims and the Christians and they used to offer prayers with their faces in that direction, but now divine order was received for the Muslims to offer prayers directing their faces towards the Ka’aba. Hajrat Muhammad turned his face towards the Ka’aba, while he was offering prayers, which was in a way the God’s command in favour of Islam. From this year keeping fast (‘*Roja*’) in the month of Ramadan was also declared as an obligation for the Muslims and in the ninth year of *Hijrat* (migration from Mecca to Medina), *Haj* was also declared as an obligation. During this period Prophet Muhammad (Sal.) received divine inspiration to fight against *Kuffars* (non-believers and opponents of Islam) and he fought about 65 battles, including the major and the minor battles. On the 10th of the month of Ramadan in Hijri year 08, he set forth to win over Mecca with a force of ten thousand troops and without much effort took over Mecca. He eliminated idolatry from the whole of Arab and undertook lot of social reforms, which included dignity for women, prohibition, and stopping adultery.

Prophet Muhammad (Sal.) had a very attractive personality and he was very handsome too. He was medium built but with long arms and his forehead was wide and shining. Eyes were bigger and slightly red. Thick beard and beautiful neck added to his charm. He appeared to radiate light. He used to walk fast and people had to make effort to keep pace with him. His gaze used to be towards his feet while walking. He would appear distinctly in crowd. If he would pass through any street it would start smelling with his fragrance and people would know that he had crossed through the street. He appreciated cleanliness and purity. His conduct and character was par excellence and he had great patience. This verse was revealed in regard to him, “You are a person of great conduct.” Besides this there are some other verses referring to him:

- We sent you with the truth; a bearer of good news, and a Warner. There is no community but a Warner has passed through it. (35:24)
- Blessed is He who sent down the Criterion upon His servant, to be a warning to humanity. (25:1)
- We sent you only universally to all people, a herald and Warner, but most people do not know. (34:28)
- Muhammad is not the father of any of your men; but he is the Messenger of God, and the seal of the prophets. God is Cognizant of everything. (33:40)

Such was his dignity that whosoever saw him for the first time, would dread him but when he met him he would be impressed by his loving behavior and would get close to him, thinking that he loved him the most. He showed utmost respect to everyone, who visited him and would greet him first. When he visited any place, he would sit with all others like all

others. He would not get angry easily but would be pleased at the earliest. He would speak little and very politely. If he was forced to say something to someone, he would say it symbolically. He would eat whatever was served to him and would eat in company of all. He used to tipple water thrice in small sips. He generally put on white clothes and slept on sacks. He was very forbearing and used to forgive culprits in spite of being fully capable to punish them. He did not like to hear anything bad about others. He was very kind and liberal and in the month of Ramadan particularly he would not disappoint anyone. He always thought of the Day of Judgment and considered worldly pleasures to be worthless. He used to mend his shoes himself and also used to wash his own clothes and would extend a helping hand in domestic chores. Neither he nor anyone from his family accepted any charity. He had announced that if any Muslim dies without discharging his debt, he would repay that debt and his relatives would receive his property. He used to be busy helping others though his own extremely dear daughter Hajrat Fatima (Raj.) did not have an entire scarf to cover her head. Many times it so happened that he gave away the eatables and milk to the needy and his family starved. He did not consider any poor to be lesser than others because of his poverty and similarly he was not afraid of any king because of his majesty. Once during a battle, he was urged to curse his opponents but he refused saying that he was sent to be kind and not revengeful. If someone asked him to condemn a nonbeliever, he would instead pray for him. He always kept an eye on his carnal self and made effort to improve. He was so brave a person that when everyone would retreat, he would still stand steadfast in the battle field, as if the enemy had no existence.

In the tenth year of *Hijrat* in 632 Hajrat Muhammad (Sal.) proceeded from Medina with an intention to perform the *Haj*. A group of people including Ansaris, *Muhajirs* and the rich of Arab accompanied the Prophet. He entered Mecca after four days of *Haj* had passed, on a Sunday. He taught people how Haj is to be performed and in Arafat, he gave a long discourse in which he after imparting a lot of instructions said, “Do not become *Kafir* (nonbeliever) after me so that you start killing each-other.” This was such a statement, which generally people make when they think their end is near. This *Haj* is, therefore, known as the “*Hajtul Vida*” (the last Haj before returning to Allah). Some of the main points of this discourse were:

- Neither the Arabs are superior to others nor are others superior to the Arabs. All are the children of Adam, who was made of clay.
- All the Muslims are brothers.
- Behave humanly with slaves. Give them what you eat and wear.
- All the killings done in the period of ignorance (i.e. before the advent of Islam) are held as unfounded, i.e. now none was entitled to receive blood-money for such killings and he was the first to hold killings of his clan as unfounded.
- Fear the God in matters related to women, i.e. do not trouble or torture them unnecessarily.
- Women should obey their husbands.
- If you firmly hold on to the book of Allah (the Holy Qur'an), i.e. if you follow the Holy Qur'an, you would not lose the way.

Lastly he asked people what they would say about him when asked in the Presence of Allah. They answered that they would state that he had delivered the message of Allah to them and that he had discharged his duty. Prophet Muhammad (Sal.) raised his finger upwards and exclaimed, “O Allah! You be my witness.”

This very year on the day of Araf (the ninth day of the Arabic month Jilhijj when the Haj begins) this Ayat was revealed: “Today I have given you all of your Deen (faith-religion) and

bestowed upon you all the blessings and chosen for you Islam as your Deen.” Sometime after the revelation of the above Ayat, Surah Nasr, which has three Ayats namely: ‘When there comes God’s victory, and conquest; and you see the people entering God’s religion in multitudes; then celebrate the praise of your Lord, and seek His forgiveness. He is the Acceptor of Repentance’, was revealed, which made people apprehend that the end of Hajrat Muhammad (Sal.) was near. In the Arabic month of Safar of the 11th year of Hijri era (year 642), he started suffering from pain. He said, “A person has been given the choice either to accumulate the wealth of the world and fame or that, which is with the God.” He then said that he did not accept the world but the Hereafter (nearness of the God). Hajrat Abu Bakr Siddik (Raj.) understood the real meaning of these words and started crying. Hajrat Muhammad (Sal.) then stated:

“I advise you to dread the Allah and pray to Him to have mercy on you. I leave you under His guidance and protection. I am telling you both the caution and the good news so that you do not commit excesses against the cities, the people and His creation. The God has said that He would grant berth in paradise only to them, who would not be guilty of revolt and turmoil on the earth, because the paradise is meant only for the pious. He has also said that none other than conceited persons would be found in the hell. He then asked all the doors leading to the mosque to be closed except the one leading towards Hajrat Abu Bakr Siddik (Raj.) and said I do not consider any one superior to Abu Bakr amongst my companions and if I were to take anyone as my friend, I would have opted for Abu Bakr.”

During his last days Hajrat Muhammad (Sal.) suffered from headache and fever and it became difficult for him to go to the mosque. He remained sick for twelve days and during this period he asked Hajrat Abu Bakr Siddik (Raj.) to lead the prayers (to be the *Imam*). This also was an indication that he had chosen Hajrat Abu Bakr Siddik (Raj.), as his vicegerent. Hajrat Abu Bakr Siddik (Raj.) led thirteen *Namaz* during this period. The day when Prophet Muhammad (Sal.) breathed his last, he came out in the morning with a bandage on his head. Hajrat Abu Bakr Siddik (Raj.) was leading the *Namaz*. He intended to move back but Prophet Muhammad (Sal.) showed him his hand to move to his right and lead the *Namaz* and Prophet Muhammad (Sal.) himself offered the prayers once sitting behind and once standing by the side of Hajrat Abu Bakr Siddik (Raj.). Prophet Muhammad (Sal.) in the late afternoon of 12 Rabi ul-Awwal 2 Shamb: (Sunday) (in the year 632) left this mortal world in the court-yard of Hajrat Aaysha (Raj.) [wife of Prophet Muhammad (Sal.) and daughter of Hajrat Abu Bakr Siddik (Raj.)].

His Samadhi (tomb) is located in Medina.

His death caused a commotion all-around and people went out of their mind. Hajrat Umar was not in a mental state to accept this fact. With a naked sword in his hand, he warned people that he would kill anyone saying that the Prophet had died. This caused a lot of confusion. Hajrat Abu Bakr Siddik (Raj.) then entered the room of Prophet Muhammad (Sal.), kissed his holy forehead with reverence and came to Masjid Nabavi, where he said:

“The one, who worships Muhammad (Sal.), he has died for him. But for the one, who worships Allah, He is so eternal that He would never die. Many messengers of God, (Paigamber) have preceded Hajrat Muhammad. If the Paigamber dies or is killed would you return (to your old ways) and if someone does return, it matters not to the God and the God will return good to His thankful servants.”

On hearing this speech everyone believed that Hajrat Muhammad (Sal.) had passed away and they regained their composure. His daughter Hajrat Fatima (Raj.) was so shocked that she

thereafter never smiled in her life. After the burial of Hajrat Muhammad (Sal.), she touched the dust of the grave with her eyes and smelled it and said something which meant-“What would one want, who smelled the dust of the grave of Hajrat Muhammad (Sal.), except that he never smells anything else. Such a misery has fallen on me, which if it had fallen on the day it would have turned into night.”

Hajrat Muhammad (Sal.) considered *Ibadat* to be the greatest duty of man, as is stated in the Qur'an-“I (God) have created man and the *Jinn* only to worship Me (for My *Ibadat*).”

Many miracles are associated with him. Once Hajrat Anas (Raj.) brought a few barley pancakes to him, with which he fed more than eighty persons to their fill. Similarly with a handful of dates, he satiated the hunger of an entire battalion and the dates were still left over and on putting his fingers in a small cup water started pouring from his fingers which quenched the thirst and provided enough water for ablution for the entire army. Once by throwing a fistful of dust at the enemy's army, he made them feel helpless. He used to cure people of their ailment by reciting the Qur'an. The eye of Qatada fell down from its socket. He (the Prophet) put it back at its place and Qatada was able to see better than before. He prayed for Hajrat Ali (Raj.) and he never was troubled by hot or cold weather. Ibn Abi Ateek's leg was fractured, which he cured just by merely rubbing it. The minbar (pulpit of the mosque) he preached from used to make moaning sound, as if crying for him. Even stones in his hands used to produce sound in praise of God. He had foretold about many events, which included the prophecy about the death of his daughter Fatima that she would be the first in his family to die after him, which came to be true.

The essence of some of his sayings/teachings, which are called *Hadits* are given below:

Every man should devote himself to remembrance of Allah. Remembering Him in the mornings and evenings is better than fighting for the cause of God and making a lot of charity. When one remembers Allah in his heart, Allah remembers him in His heart.

Living on honest money is like engaging in *Jihad* (fighting for the cause of God). The foundation of *Ibadat* lies in honest earnings.

Charging interest is worse than adultery. (Not exploiting anyone's helplessness appears to be the real meaning)

Devotees and scholars should avoid the company of the rich.

One, who restrains his tongue, Allah hides his defects. One should speak well of others. Allah does not like people talking absurd and crossing their limits.

Fear of God and probity are sure to lead one to the heavens. Those, who love others, they love him. One should not entertain evil thoughts about others nor should one try to find secrets of others. Backbiting and inducing difference between friends is bad. Attending to the needs of one's brother is like serving the God for the whole life. Seek the same for your brother, as for your own self. Helping the honest and making easy the life of suppressed are the ways to seek God's forgiveness for self. Consoling and comforting the sick is the way to seek Allah's mercy for self.

One should respect and help one's neighbour. Do not indulge in anything that may cause him harm or disturb him. Do not let the smell of your good food cause craving in him unless you send a portion of it to him.

Looking after and serving the parents is much better than keeping fast (*Roja*), circumambulating the Ka'aba or *Jihad* for the cause of God. Amongst the parents, taking care of mother is far more virtuous than that of father. A son, who disobeys or severs relations with parents, would never smell the fragrance of the heavens.

Do not worship anyone else except the God and never exclaim even oh! (*uf*) in answer to your aged parents. Seek His mercy for them from Allah and pray, O Allah! Have mercy on them, as they were kind to us in our childhood. Someone asked the Prophet as to who deserved his decent behavior the most. The Prophet answered, your mother and after her your father.

Someone asked him, what is *Deen* (faith or religion)? He replied, 'Sincerity.' He kept on repeating his question in various ways. The Prophet then said, "Do not you know that *Deen* is not to lose temper." He used to say that anger disturbs conscience. One, who exercises control over anger, the God removes His wrath from him. Jealousy destroys all good deeds in the same manner as fire burns and consumes wood. Do not be jealous of each other nor give up meeting each-other and be like brothers to each-other.

One, who has these three things in him-if he says something, it is only false; if he promises anything, it is only for breaking; and if something is given to him in trust, he betrays the trust, such a person cannot become a Muslim. If one has the intention to fulfill one's promise but is unable to do so, then it is not a sin.

The God takes three persons as His enemy- a merchant, who swears a lot in the name of God; a haughty fakir; and a miser, who having given something casts obligations.

Follower of these six things would go to heavens: whenever he speaks, he speaks truth; when he makes a promise, he intends to keep it; if anything is given in trust, he does not misappropriate it; he does not cast an evil eye; he does not cause trouble for anyone and he protects his modesty. One, who has these four qualities, nothing can harm him: speaking truth; keeping trust; spreading happiness and honest earnings.

Backbiting is worse than wickedness. Backbiting quickly destroys all the good qualities of a person. Those, who behave well and love others and others love them, would gain nearness of the God. Allah dislikes them, who backbite and create friction between brothers and try to find fault with innocent people.

The world is a prison for *Maumin* (a true Muslim or devotee) and it is heaven for Kafir. The world and the worldly things, except those that are for the sake of God, are all damned. Attachment with worldly things causes loss to hereafter and caring for hereafter causes loss in this world. Do not have attachment with this perishable world but care for that which is eternal. Craving for property and praise results in loss of faith (*Deen*). Desires are endless. Contentment is kingdom. Fear the God and take the middle path. Offer the prayers (*Namaz*), as if it is the last prayer and there may not be another chance to offer prayers. Do not keep an eye on what belongs to others. Look at people below you rather than above you.

Three things lead to liberation: Fear of God, both outwardly and inwardly; adopting the middle path between desire for affluence and poverty; and attaining equanimity of mind.

The God likes sincerity and munificence and dislikes wickedness and miserliness. If the God wishes betterment for someone and if He blesses him with prosperity, it is for meeting the requirements of others through him. A munificent sinner is nearer to the God than a miser devotee. Respect for God and recognition of His right over oneself lies in the fact of not

complaining to Him about one's troubles and difficulties. To be a slave of one's desires and at the same time expecting nearness to God is an indication of being foolish. Looking at persons below you in the worldly matters and looking at people above you in devotional matters is an indication of patience and being thankful.

Being thankful to God in whatever condition He keeps and remaining unperturbed in difficulties is the shortcut to the friendship of God. Those indulging in good deeds (*Roja*, *Namaz* etc.) would be rewarded on the Day of Judgment by weighing their good deeds in the balance but for those remaining unperturbed in times of troubles and being thankful to God, there would be no weighing in balance but they would be recipient of rewards and pity in the same manner. One days suffering with fever is equivalent to an year long *Kaffara* (expiation-penance). One should pray even for one's tormentor thinking that all that is happening is as per God's wish. God sends trouble to someone, whom He takes as His friend. If he keeps patience, God bestows glory on him and if he is not agitated, God makes him pure.

God accepts *Tauba* (seeking forgiveness-repentance) of one seeking it and showers His mercy on him. Seek forgiveness of Allah and be recipient of His mercy. Allah gives opportunity and accepts *Tauba* of a person till he breaths his last.

One, who fears God, everyone fears him and one, who dreads anything except the God, God makes him dread everything. The essence of wisdom lies in dreading the God. To dread God means to be obedient to Him and to abide by His dictates. It means to save oneself from bad-deeds, which have been disapproved by Him and to indulge in good-deeds, which have been approved by Him.

Keep your mouth shut, do not wander out of your refuge and repent on your misdoings.

Remember the God, as a fakir, not as a wealthy man.

The key to heavens is to help the poor and the needy.

Amongst the people, God likes the one, who is satisfied with what has been provided by Him and is happy with the God. One, who is happy in the happiness of God (*Parmatma Ki Raji Me Raja*), is a great fakir. A fakir rearing his family without asking for anything from anyone is a friend of God. One to whom God wishes to evolve, He makes him sober, temperate and introvert (looking at one's own faults). The God takes all care of them, who trust Him fully.

The God declares war against the tormentors of His saints.

Live in this world like a stranger and a guest. Make the mosque your home.

Speak truth, even though it may be against your own interest.

Never speak anything except good, i.e. never speak anything bad.

Never misappropriate anything held in trust.

When the God desires something great for someone, He leads him to a guide (saint).

Forgive others, God will forgive you, have mercy on others, He would have mercy on you.

Keep your good deeds and devotion a secret.

The entire creation is the servant of God and, therefore, one, who serves others, becomes very dear to the God.

By reciting “La Ilaha Illallah” (there is no god, except the God), the God would remove His wrath from you and would return good to you.

O You! Are you not ashamed that you store much more than what you need as food and build more houses than you need for living?



Masjid Nabavi in Medina with Prophet's tomb under the green dome

Hajrat Abu Bakr Siddik (Raj.)

“DIL MERA HO NOORE VAHDAT⁹ SE MUNAVVAR VA VAHID,

HAJRATE ABU BAKR JEBE ATKIYA KE VASTE”

(Let my heart be filled and illuminated with the light of unity,
For the sake of the great ascetic Hajrat Abu Bakr)

Hajrat Abu Bakr Siddik (Raj.) was the foremost of the companions of Prophet Muhammad (Sal.). He was closest to him, always standing firm with him and was the one, who was always ready to sacrifice everything for the sake of Prophet Muhammad (Sal.). He was the first Khalifa and the spiritual heir (vicegerent) of Prophet Muhammad (Sal.). Some of the *Ayats* of the holy Qur'an state in respect of him: As for him who gives and keeps his duty, we facilitate for him the way to ease. (92:5-7); And (away from the fire) shall be kept the most faithful who gives his wealth, thereby purifying himself, and seeks to gain no pleasure or reward other than the Presence of his Lord, the Most High and He shall soon be well-pleased. (92:17-21) According to Ibn al-Jawzi all the Muslim scholars and the companions of Hajrat Muhammad (Sal.) were unanimous that these *Ayats* relate to Hajrat Abu Bakr Siddik (Raj.). Amongst all the people he was called “*Al-'Atiq*,” the most pious, delivered from the punishments of the fire. When this *Ayat* was revealed to Prophet Muhammad (Sal.): God and His angels give blessings to the Prophet. O you who believe, call for blessings on him, and greet him with a prayer of peace. (33:56) Hajrat Abu Bakr Siddik (Raj.) asked the Prophet whether he was also included in the recipients of this blessing, in answer this *Ayat* was revealed: It is He who reaches out to you, and His angels, to bring you out of darkness into the light. And He is Ever-Merciful towards the believers. (33:43)

Prophet Muhammad (Sal.) and Hajrat Abu Bakr Siddik (Raj.) were descendants of the same common pedigree in the seventh generation, i.e. they had the same common ancestor (lineally upwards) in their seventh generation. He was born in the Quraish clan in Mecca in the year 573. His full name was Abu Bakr Abdullah bin Abi Kuhfa. He was slim, fair complexioned, and had a protruding forehead. When he was ten, he accompanied his father on a business trip to Syria. This caravan included Prophet Muhammad (Sal.), who was then about twelve. At the age of eighteen, he took to the family business of trading in clothes. He travelled to Yemen, Syria and other countries in connection with his business and earned a lot of money. This prosperity in his business made him a well-known person in the society, while his father was still alive. Though like other children of the rich he did not acquire formal education, yet he had very sharp intellect and memory. He used to remember lengthy poems and also composed poems himself. He used to recite these poems in his own style, which was very popular amongst the Arabs. After accepting Islam, he used to recite the holy Qur'an melodiously. Many people were impressed by his recital of the Qur'an and offering prayers (*Namaz*) and accepted Islam simply after hearing him and looking at him. His sharp memory helped in retrieving many of the *Hadits* and traditions. About 142 *Hadits* were brought to light by him. He was the first to collect the verses of Qur'an, which was then called ‘Mushaaf’.

On turning twenty, Hajrat Abu Bakr Siddik (Raj.) proceeded on a business trip to Sham (Damascus) with Prophet Muhammad (Sal.). On the way, they halted under a tree. A

⁹ Vahdat-The Unity of Existence-non duality; God being the essence of all essences.

Christian monk (Dervish) used to live nearby. When Hajrat Abu Bakr Siddik (Raj.) went to visit him, he asked who was resting under the tree. Hajrat Abu Bakr Siddik (Raj.) replied-“Muhammad bin Abdullah bin Muttalab”. The Christian monk exclaimed-Wallah! He is a *Nabi* (Prophet). No one ever rested under this tree after Hajrat Isa Messiah (Jesus), except Muhammad *Nabi* Allah (Sal.). These words of the monk got engraved on the heart of Hajrat Abu Bakr Siddik (Raj.) like a writing on the stone and from then he chose to be a companion of Hajrat Muhammad and developed love for him in his heart and stood firm on it throughout his life.

Now, when Hajrat Muhammad had not yet been chosen as the Prophet of God, Hajrat Abu Bakr Siddik (Raj.) saw a dream in which he saw a brilliant light descending from the heavens on the roof of Ka’aba and spreading over all the houses of Mecca. Thereafter that splendor gathered and entered his house. A few years later, during a journey, he asked about this dream to a Christian fakir. He said that God will send a Prophet in your Quraish community. In his life you would be his *Vajir* (minister) and after him you would be his Khalifa (vicegerent).

At the age of 38 when Hajrat Abu Bakr Siddik (Raj.) was invited to accept Islam, he did so without losing any moment and without any argument or discussion. When he attained the age of forty, this *Ayat* was revealed for him: We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy blessings which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who have surrendered.

Prophet Muhammad (Sal.) used to say to his companions that the difference between you and Abu Bakr is that Abu Bakr accepted Islam without any second thoughts whereas you accepted Islam after discussion and arguments. Hajrat Abu Bakr Siddik (Raj.) had dedicated his life in serving the cause of Islam and those, who accepted Islam. During the initial period of Islam, he spent his money in getting those Muslims released, who were taken as slaves by *Kaffars* (non-believers) and tortured by them. These Muslims so got released included Hajrat Bilal (Raj.). Hajrat Abu Bakr Siddik (Raj.) not only got these Muslims released but kept them in his house, looked after them and took care of their education, as well. He had with him forty thousand gold coins (Dinar) and forty thousand silver coins (Dirham), which he used for the cause of Islam. Though others also spent a lot of money for the cause of Islam but Hajrat Abu Bakr Siddik (Raj.) was the only one who spent all his money in promoting Islam. When he was asked what he had left behind for his children, he replied, “God and His Prophet”. On hearing this answer Hajrat Umar is stated to have said, “No one can beat Hajrat Abu Bakr Siddik (Raj.) in serving the cause of Islam.”

After accepting Islam, there was no occasion when Hajrat Abu Bakr Siddik (Raj.) separated from Prophet Muhammad (Sal.), except on his instructions. Though he was quiet and decent man but in the battlefield he always used to be in front and would stand by the Prophet and give him useful advice, as well. When others deserted Prophet Muhammad (Sal.) in the battle field and he was left alone, Hajrat Abu Bakr Siddik (Raj.) would stand by him. Hajrat Ali (Ala.) used to say that Hajrat Abu Bakr Siddik (Raj.) was the bravest amongst all the companions of Prophet Muhammad (Sal.). In the battlefield of Badr, he was the only guard of Prophet Muhammad (Sal.), who protected him from the enemy with a naked sword

in his hand till Prophet Muhammad (Sal.) finished his prayers (*Namaz*). Similarly on leaving Mecca for Medina, he alone was with Prophet Muhammad (Sal.). In this context this *Ayat* was revealed: If you will not help him, Allah certainly helped him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave (of mount Saur), when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with forces which you did not see, and made the word of those who disbelieved the lowest; and the word of Allah, that is the highest; and Allah is Mighty and Wise. (9:40) He loved being referred to as the “second of the two.” He cared more for the Prophet than himself, which is evident from the incidence of snake biting in the cave of mount Saur. Hajrat Umar (Raj.) used to say that this deed of Hajrat Abu Bakr Siddik (Raj.) weighed more than all his own (Hajrat Umar’s) deeds of the entire life.



Abu Bakr Mosque in Medina

Hajrat Muhammad (Sal.) and his companions stated as under about Hajrat Abu Bakr Siddik (Raj.):

- The God would show His Glory on ordinary persons in ordinary manner but on Abu Bakr in a special manner;
- Save a Prophet of God, the Sun has never shone with such brilliance, as on Abu Bakr;
- There is no such secret (esoteric knowledge), which was revealed to me and I have not poured it into the heart of Abu Bakr;
- There is none whose obligation I have not discharged, except Abu Bakr. His obligations on me are so many that Allah would repay him on the Day of Judgment;

- If I am to take anyone except God as my friend, I would choose Abu Bakr;
- Abu Bakr is superior to you not because of *Namaz* or *Roja*, but because of the esoteric knowledge that has been poured into his heart.

According to Hajrat Ibn Abbas this Ayat, “And consult them for your plans” referred to Hajrat Abu Bakr (Raj.) and Hajrat Umar (Raj.). It is attributed to Hajrat Muhammad ibn Hanaffiya (Raj.), son of Hajrat Ali (Ala.) that “I asked my father, ‘who is the best person after Hajrat Muhammad?’ He replied ‘Hajrat Abu Bakr.’ When I asked him who after him, he replied ‘Umar’. Apprehending that after him he would take the name of Hajrat Usman, I hastened to say, after him it is you, he replied no, I am only an ordinary person”. On being asked Hajrat Ali (Ala.) also said “he (Hajrat Abu Bakr) is such a person, who has been made to be called ‘Siddik’ by Hajrat Paigamber (Sal.) and he is his Khalifa. We accept him for our *Deen* and for the world.”

Hajrat Abu Bakr Siddik (Raj.) was also a great interpreter of dreams. As was customary those days, Prophet Muhammad (Sal.) also used to consult him for the correct interpretation of his dreams because the dreams of great people can be interpreted correctly only by an equally honest and wise interpreter. Before the battle of Uhad Prophet Muhammad (Sal.) saw in a dream that out of the animals he was grazing, some animals were being slaughtered and a part of the sword in hand was broken. Hajrat Abu Bakr Siddik (Raj.) interpreted this dream to mean that the slaughtered animals indicated that a lot of Muslims would be killed in the battle and broken sword indicated that someone in his close relation would die. Unfortunately both the things came to be true.

Hajrat Abu Bakr Siddik (Raj.) was nominated the first Khalifa after the Prophet on 8 June 632 till 23 August 634, when he passed away, and he guided the people for two years two months and fourteen days. He had asked his daughter Hajrat Ayesha (Raj.) to bury him near the grave of Hajrat Muhammad (Sal.). Accordingly, he was buried near the grave of Hajrat Muhammad (Sal.), with his head lying near the shoulder of Hajrat Muhammad (Sal.). Hajrat Umar (Raj.), Hajrat Usman (Raj.) and his son Hajrat Abdul Rahman laid the body in the grave. Thus his tomb is located in Medina together with the tomb of Hajrat Muhammad (Sal.).

Some of his main sayings/teachings are given below:

He was the first person to ask people to recite “La Ilaha Illallah” in *Jikr*;

That, which is not said for the sake of the happiness of God, has no value;

Till the heart is not cleansed of the worldly desires, one cannot please the God;

Take care of your ego. Remember that you would turn into dust one day;

When people used to praise him, he used to pray-O God! You know me better than I know myself and I know myself better than these people. Make me better than what they think of me and forgive me for my sins, which these people do not know. Do not hold me responsible for what they are saying.

Be kind to people so that you may receive His Mercy;

Always remember the death and consider every day as the last day of your life;

The way to know the God is hidden in knowing one's helplessness and incapability of knowing Him.



The tomb of Prophet Muhammad and the tomb of Hajrat Abu Bakr on his left (Medina)

Hajrat Salman Farsi (Raj.)

“YA ILAHI! NAFSE KAFIR SE MUJHE IBLIS SE,
LE BACHA SALMAN MURSID BASAFA KE VASTE”

(Save me from the Satan in the form of my carnal-desires,
For the sake of the pious spiritual guide Salman Farsi)

Hajrat Salman Farsi (Raj.) was born in an influential family in the year about 568 in a village called Jayyan, near the city Isfahan of Persia (Faras). His birth name was Rujbeh. His father was the chief of the village and a Zoroastrian Padre, who followed Magian religion and worshipped fire. Hajrat Salman Farsi (Raj.) was also brought up in that religion and because of his devotion he was made the custodian of fire. His duty was to ensure that the flame of the fire is not extinguished.

His father loved him so much that he did not allow him to go even out of the house. His father had a big estate, which he used to look after. Once, however, his father being busy in discharging his duty as the chief of the village sent Hajrat Salman Farsi (Raj.) to take care of the estate. On the way Hajrat Salman Farsi (Raj.) passed through a church and heard prayer being offered in the church in melodious voice. He did not know anything about Christianity. He entered the church to see what was going on. On enquiry he came to know that they were Christians and offering prayer. They told him about the unity of God, the Day of Judgment and the Messiah. It impressed him a lot and he accepted the Christian religion. He also came to know that the higher priest lives in Syria.

When his father came to know about what had happened and that Hajrat Salman Farsi (Raj.) was impressed with Christianity, he locked him up in the house and shackled his feet. With the help of his father's servant named Mehran, who looked after him from his childhood, Hajrat Salman Farsi (Raj.) could manage to flee and join a caravan going to Syria. On reaching Syria, he met the bishop and started living with him in the main church. He lived with the Bishop for quite some time and came to know that the bishop was a greedy and corrupt person, who used to hoard the money given in charity to the church for himself. He would not give anything to the poor or needy. When this bishop died Hajrat Salman Farsi (Raj.) told people about the wealth accumulated and hidden by the bishop. He, however, continued to live with the new bishop, who advised him to go to Mosul. Hajrat Salman Farsi (Raj.) continued to serve one after another bishop and in the last reached Ammuriyah (a part of Syria, about 1250 Km. from Medina), where he was told by the bishop that he has heard about the advent of the Prophet of God. The bishop told him: "There is nobody following our ways of life now-a-days, to whom I can send you. Nevertheless, you are born in the era of the predestined Prophet who will migrate from Haram (Mecca) to a city full of date trees. He will have some distinct features: Between his shoulder blades, there will be the Seal, as a mark of him being a Prophet. He will eat food given as gift and not as donation. If you can reach that city, do so."

During this period Hajrat Salman Farsi (Raj.) had earned some money. He came to know that an Arabian Kabila by the name 'Kalb', which traded in horses, was heading towards Arabia. He gave them some money to take him along with them. They, however, deceived him. Hajrat Salman Farsi (Raj.) was a young person of 19-20, with strong build and sharp intellect and memory. They sold him as a slave to a Jew. The Jew sold him to his nephew

named Uthman bin Ashhel, as a laborer, who brought him to Medina (called Yathrib those days). This was the city laden with date trees, which was mentioned by the bishop in Ammuriyah.

When Hajrat Salman Farsi (Raj.) came to know that Hajrat Muhammad (Sal.) has migrated to Medina from Mecca, it made him very happy. He wanted to visit him but his master did not allow him to go. One day, however, he got an opportunity to visit Hajrat Muhammad (Sal.). He looked at the face of Hajrat Muhammad (Sal.), which made him very happy and it came to his mind that this face cannot be that of a pretender. He had taken with him some dates for charity, which he thought of offering to Hajrat Muhammad (Sal.), but he refused to accept. A few days later, he again came to visit Hajrat Muhammad (Sal.) and presented him some dates, which he had brought as gift this time. Hajrat Muhammad (Sal.) accepted the dates and ate them along with his companions.

Hajrat Salman Farsi (Raj.) wanted to confirm and, therefore, he tried to look at the back of Hajrat Muhammad (Sal.) for the seal, as a mark of him being a prophet. Hajrat Muhammad (Sal.) lowered his cloak to enable him to see that sign on his back. Recognizing him as the Prophet, Hajrat Salman Farsi (Raj.) knelt down in front of the Prophet, kissed his feet and started crying. Hajrat Muhammad (Sal.) then heard his story and on coming to know that his master desires to have 300 palm trees and 1600 coins of silver, as the price for making him free, Prophet Muhammad (Sal.) asked his companions to freely contribute the money for his release and he himself planted 300 palm trees to be given to his master. Hajrat Salman Farsi (Raj.) was thus freed from slavery. He accepted Islam and received special grace of Prophet Muhammad (Sal.) to the extent that he was accepted by the Prophet as one of his family members. From then he lived in the service of Prophet Muhammad (Sal.). On asking about his ancestors, Hajrat Salman Farsi (Raj.) used to say I am the son of Islam and a progeny of Hajrat Adam.

Since he was a slave, Hajrat Salman Farsi (Raj.) could not participate in the battles of Badr and Uhud but he participated in the battle of *Khandaq* (trench). It was gathered that an army of ten thousand troupes was heading towards Medina to completely uproot Islam. Hajrat Salman Farsi (Raj.) suggested Prophet Muhammad (Sal.) to dig out a *Khandaq* (trench) around the outer limits of Medina in the open area from where the enemy could enter Medina, which should be so wide and deep that horses would not be able to cross it. Prophet Muhammad (Sal.) liked the suggestion very much. It was an innovation and the Quraish of Mecca had never come across such a strategy. Hajrat Salman Farsi (Raj.) himself joined in digging the trench. He, however, came across a rock, which he could not break. Prophet Muhammad (Sal.) came forward and struck the rock with a pickaxe, which produced a spark. Prophet Muhammad (Sal.) struck a second and then a third time and both the times a spark was produced. He asked Hajrat Salman Farsi (Raj.) whether he had seen those sparks? On his saying yes, Prophet Muhammad (Sal.) said “I have received divine inspiration that with the first spark the God has opened the way to Yemen for me, with the second spark that of Damascus and other western cities and with the third spark, the way to cities in east. He said that Prophet Muhammad (Sal.) stated that except through prayer to the God, there is no other way to avoid His wrath and your Lord is Munificent and Kind and when someone raises his hands in prayer and begs Him for something, He feels ashamed to return him empty handed.



Salman Farsi Mosque in Medina

According to Hajrat at-Tabri in the year 637 the Muslim army was posted at the border of Persia. With a view to corner the king of Persia, the Muslim force found that it had gathered at one place opposite him on the bank of river Tigris. Following his dream, Saad ibn Abi Wakkas (Raj.), who was the commander of this force, asked the whole of the army to jump into the river. Many out of fear stood still. Hajrat Saad (Raj.) first prayed “God give us victory and defeat our enemy.” After him Hajrat Salman prayed “Islam brings fortune to people. By God! For Muslims it has become as easy to cross the river, as desert. For the sake of He (God), who is the custodian of the spirit of Salman, the same number of soldiers should come out, as jump into it.” Hajrat Saad (Raj.) and Hajrat Salman (Raj.) then jumped into the river. It is said that the river then was fully covered with people and horses. If the horses got tired of swimming, it appeared as if the water of the river had risen up to help them swim and regain their strength. Some even felt that the horses were swimming effortlessly riding on the waves. As Hajrat Salman had prayed, the entire army with all its belongings, except one tin-cup, emerged out safely from the river on the other bank.

The Muslim forces conquered the Persian capital. Hajrat Salman Farsi (Raj.), as the spokesman offered three alternatives to the defeated Persians. He said to them-“I am also a Persian like you. I would be sympathetic towards you. You have three alternatives. Either you also accept Islam, in which case you would be our brethren and would have the same rights and responsibilities as us; or you pay the tax leviable on non-Muslims and we shall rule over you in accordance with the law; or we declare war against you. Having seen the miracle of crossing the river without any harm, they chose the second alternative for themselves.

In due course of time, Hajrat Umar Faruqi. appointed him as the governor of Madyan (Persia-modern Iran). He had a force of 30000 under him and his salary was fixed at 5000 Dirham but he used to distribute all that money amongst the poor and the needy and lived

his life on money earned through the sweat of his brow. He did not build any house for himself and rested under a tree. He had a blanket made of camel-wool, with which he wrapped himself in the day and used it as a cover in the night.

It is related to him that when he was the governor of Madyan and was walking in the market, someone who was looking for a laborer to carry his goods spotted him and took him to be a laborer as he was wrapped in the blanket. He asked him to carry the load of goods. On the way someone recognized Hajrat Salman (Raj.) and asked why he was carrying that load on his head? That man who had asked him to carry the load was very upset that he had taken Hajrat Salman (Raj.) to be a laborer. He fell at his feet and sought for his forgiveness. Hajrat Salman (Raj.), however, told that man that since you had made up your mind for me to carry the load up to your home, I would return only after dropping the load there.

He used to spend his nights in prayers and *Jikr*. He used to say that he was surprised to see people spending their lives in pursuing worldly matters and not thinking about salvation at all. He was a miraculous saint. Once he summoned a running deer to come near him and the deer immediately came to him. Similarly, when he called a bird flying high in the sky, it immediately landed down near him.



Tomb premises of Hajrat Salman Farsi (Madayan)

Hajrat Salman (Raj.) was very dear and close to Prophet Muhammad (Sal.). He spent many years in the service of Prophet Muhammad (Sal.). After Prophet Muhammad (Sal.), he received esoteric knowledge from Hajrat Abu Bakr Siddik (Raj.), as well and through his *Tavajjoh*¹⁰ attained perfection. He was the Khalifa of Hajrat Abu Bakr Siddik (Raj.) and his Khalifa was Imam Abu Abdur Rahman Qasim ibn Muhammad ibn Abu Bakr, who was the grandson of Hajrat Abu Bakr Siddik (Raj.).

¹⁰ Tavajjoh-Transmission of spiritual vitality by focusing one's attention on the seeker; Transmission of spirituality from heart-to-heart using will power.

The Prophet is stated to have said that annoyance of Salman is annoyance of Allah. In another Hadit Prophet said that it is commanded to me to love four men, for Allah too loves them. They are Ali, Abu Dhar, Miqdad and Salman. It has also come in a Hadit that 'Each Prophet had seven helpers and protectors, I was given fourteen. Ali, Hasan and Hussain, Hamzah, Abu Bakr, Umar, Masaab Ibn Ameer, Bilal, Salman, Amar, Abdullah Ibn Masood, Abu Dhar and Miqdad.'

He passed away on 17 Jumaad al-Aakhar, 35 AH and his tomb is located in Madayan (Iran).



Tomb of Hajrat Salman Farsi (Madayan)

Hajrat Imam Qasim (Raj.)

“YA ILAHI! ISHQ SE APNE MUJHE KAR SAR BALAND,
HAJRATE QASIM IMAME BERIYA KE VASTE”

(Bring glory to me in Your love, O God!

For the sake of Hajrat Qasim, Imam of guileless)

Hajrat Imam Abu Abdur Rahman Qasim bin Muhammad bin Abu Bakr (Raj.) was the grandson of Hajrat Abu Bakr Siddik (Raj.). He was born in the year 36 or 38 AH. Hajrat Abu Bakr Siddik (Raj.) was the father of Hajrat Ayesha (Raj.) and the father in law of Hajrat Muhammad (Sal.). Thus Prophet Muhammad (Sal.) was uncle of Hajrat Imam Qasim (Raj.) (Husband of his father's sister). On his mother's side, he was related to Hajrat Ali ibn Abu Talib (Raj.) [Husband of Hajrat Fatima (Raj.), the daughter of Prophet Muhammad (Sal.)]. Thus both on his father's side and on his mother's side, he was related to Prophet Muhammad (Sal.). After the death of his revered father Hajrat Muhammad bin Abu Bakr (Raj.), he was brought up by his aunt Hajrat Ayesha (Raj.), who lived for long and also imparted spiritual training to him. He also had seen a few of Prophet's companions. He received esoteric knowledge from Hajrat Salman Farsi (Raj.). He was also spiritually connected to Imam Jainul Aabdin (Raj'), who was his cousin (mother's sister's son) and through him a recipient of the spiritual grace of Hajrat Ali (Raj.).

He was considered to be one of the greatest scholars of Islam of his time and was one of the seven most famous jurists of that time and was considered as the most knowledgeable amongst them. He contributed a lot in disseminating the early traditions of Hadits, *Fiqh* (jurisprudence) and exegesis of the Qur'an. He was extraordinary in the narration of the traditions. Abu Zannad said that his father mentioned about him that "I have not seen anyone, except Prophet Muhammad (Sal.), who knew and followed *Sunnah*¹¹ better than him. In our time no one was considered perfect unless he was a perfect follower of *Sunnah* of the Prophet and Qasim is one of the perfected men" He gave priority to Qur'an and authentic *Sunnah* over Hadits. He was prominent in spreading Islam and authentic information of *Sunnah* out of Medina and one among the seven Fuqaha (jurists) of Medina, who are credited with the spreading of knowledge from Medina and the source of much of the information of Islam and the *Sunnah* available today.

According to Hilyat al-Awaliya of the 11th Century, "He [Hajrat Imam Qasim (Raj.)] was extremely good at extracting the deepest juristic rulings and he was supreme in manners and ethics." He was not concerned with what people talk or think about him and the pleasure of God was all that mattered for him.

Once some people came to him with some money and requested him to distribute it to the poor and the needy as charity. He did so and left for offering the prayers. Now that he was busy in offering prayers, people started reviling about him. His son felt bad and told them that they were abusing a person, who had distributed all the money amongst the poor and the needy and did not keep a single penny for himself. As soon as he came back and came to know about the incidence he scolded his son and asked him to keep quiet. He wished to give this message to his son that he should not try to save him from people's criticism, as for him the pleasure of the God was supreme and the opinion of the people had no value for him. He left about one hundred thousand Dinar behind him for distribution as charity.

¹¹ Sunnah-Sunnah or Sunnat-Actions or things done by Prophet Muhammad (Sal.).

Hajrat Umar ibn Abdul Ajij, who is considered to be the rightly guided Khalifa after Hajrat Abu Bakr, Hajrat Umar, Hajrat Usman and Hajrat Ali, used to say that if it was within his competence, he would have declared Hajrat Imam Qasim (Raj.) as the Khalifa.



(Qudayd)

He left medina for Qudayd, a place between Mecca and Medina on the 9th of Muharram, where he died. He was then seventy years old and the year was 108 (or 109) AH/730 (or 731) CE.



Tomb of Hajrat Qasim bin Muhammad bin Abu Bakr (Qudayd between Mecca and Medina)

Hajrat Jafar Sadik (Raj.)

“YA ILAHI! ISHQ KI AATISH SE HO SEENA KABAB,
JAFARE SADIK IMAME PESHVA KE VASTE”

(O God! Roast my heart in the fire of Your love,
For the sake of Jafare Sadik, foremost of Imams)

Hajrat Imam Jafar Sadik (Raj.) was born on the eighth day of the month of Ramadan in the year 83 Hijri (23.04.702). He was the grandson (daughter's son) of Hajrat Qasim bin Muhammad bin Abu Bakr (Raj.) and great grandson of Hajrat Imam Hussain. He was thus connected and belonged to the pious family of Prophet Muhammad (Sal.). He received esoteric knowledge from his grandfather Hajrat Qasim (Raj.) and also from Hajrat Imam Muhammad Bakar, who was from the family of Hajrat Ali (Raj.). He used to say that he was born twice from Hajrat Abu Bakr (Raj.), once physically, being born as a son to his great grand-daughter and a second time spiritually, as he received esoteric knowledge from him.

He was so honest in his dealings that people started calling him by the name “Sadik” (truthful). In the book titled “The Heart of the Shia Scholarship” its French authors have mentioned that it is said that while studying in *Madarsa* (Islamic school) he used to discuss matters relating to scriptures and religion with his senior colleagues. When he was eleven, he stated that the way the day and night fall and the Sun rises in the east and sets in the west daily shows that the earth cannot be flat. He said that the earth has to be round otherwise all this could not happen the way it happens.

Divinity reflected in his personality and many well known persons became his disciples because of his brilliance, which included Imam Abu Hanifa (Rah.), Hajrat Ahiy bin Saeed Ansari (Rah.), Wasil ibn Ata and Hajrat Imam Malik (Rah.). Abū Ḥanīfa, Malik ibn Anas and Wasil ibn Ata were founder of some major Sunni schools of law, the Hanafiyah, the Malikiyah and Mu`tazila school respectively.

Hajrat Imam Jafar Sadik (Raj.) was a great scholar and interpreter of Qur'an Majid and equally well versed with worldly sciences. He spent all his life in *Ibadat* and in acts of piety. He discarded worldly positions and honor and preferred solitude to spend his life in devotion to God. People benefitted a lot from his limitless knowledge and from his *Tavajjoh* (transmission of spiritual energy by focusing one's attention).

He shunned away from showing off, preaching or being an Imam. Once Hajrat Daudtai (Rah.) came to visit him and mentioned to him that his heart had darkened and sought his guidance. Hajrat Imam Jafar Sadik (Raj.) told him that he (Hajrat Daudtai) himself was an ascetic and a pious person, who needed no guidance from him. Hajrat Daudtai (Rah.) replied that you are from the family of the Prophet and the God has granted superiority to the family of Prophet over others and it is, therefore, justified that you give me some instructions. Hajrat Imam Jafar Sadik (Raj.) then said, “O Daud! I am afraid if on the Day of Judgment my elders ask me what did I do in this world and why did not I follow their path, what shall I say? Surely one would be judged there only through one's deeds and no one would ask the family to which one belonged.” Hajrat Daudtai (Rah.) was greatly impressed by his humility and thought that when a great man like him thinks so, what can be said of a person like him.

There is another similar incidence. Once when he was in the company of his disciples, he said come on, let us make a promise amongst us that whosoever is liberated, he would act as the intercessor with Allah for all of us. They all said you are from the family of the Prophet and great persons, who can grant liberation to others and do not need our intercession. He, however, said, "I am ashamed of facing my elders looking at my deeds."

In spite of his humility and having no ego someone remarked that though he possesses all worldly and spiritual qualities but still he has vanity in him. He replied, "I do not have arrogance of my own. It is because of my Lord, Who is extremely Merciful and Kind. It is His greatness that has entered into me after I emptied myself of my ego and pride. In this regard Hajrat Baqi Billah (Rah.) used to say that the elders of this Order (Naqshbandi Sufi Order) have great self-respect and this is God's gift to them.

Once a person lost his bag. He caught hold of Hajrat Imam Jafar Sadik (Raj.) alleging that he had stolen his bag. Hajrat Imam Jafar Sadik (Raj.) asked him how much money was there in his bag and gave him one thousand Dinars, which he said, was there in the bag. He, however, found his bag a little later and realized his mistake. He came to Hajrat Imam Jafar Sadik (Raj.), apologized and offered to return the money. Hajrat Imam Jafar Sadik (Raj.) refused to accept the Dinars saying that, "We do not take back what has been once given to anyone."

The then Khalifa Mansur was not well disposed towards Hajrat Imam Jafar Sadik (Raj.) and in fact was a little suspicious of him because of his large following. Once a person complained against him to Khalifa Mansur. Hajrat Imam Jafar Sadik (Raj.) presented himself before the Khalifa and asked that man to swear in the name of Allah warning him that if he was telling a lie, he would be punished by Allah. He stood by his allegation and Hajrat Imam Jafar Sadik (Raj.) insisted on him to swear in the name of Allah. As soon as that man swore in the name of Allah, he dropped dead. Similarly, once Khalifa Mansur thought of getting him killed. He summoned him to his court and asked his guards to kill him, as soon as he gave an indication to do so. But when Hajrat Imam Jafar Sadik (Raj.) entered his court, Khalifa Mansur stood up, greeted him and made him sit next to himself. All through he treated Hajrat Imam Jafar Sadik (Raj.) with great respect. After Hajrat Imam Jafar Sadik (Raj.) left the court, on asking Khalifa Mansur told them that he saw an open-mouthed python with Hajrat Imam Jafar Sadik (Raj.) protecting him and it appeared that the python would swallow him (Khalifa Mansur) if he tried to cause even slightest of harm to Hajrat Jafar. He lived in Baghdad (Iraq) for some time and later convinced the Khalifa that he was not a threat, and was allowed to return to Medina.

Once when Hajrat Jafar Sadik (Raj.) was going somewhere, he saw an old lady along with her children sitting near a dead cow and crying. On asking her, he came to know that that cow was the only means of their livelihood and that now the cow had died, she was worried about their living. Hajrat Jafar Sadik (Raj.) asked her whether she would wish the God to give life back to her cow. She told him that we are faced with this grave situation and you are joking with us. Hajrat Jafar Sadik (Raj.) said her that he was not joking and hit the cow with his foot. The cow got up and Hajrat Jafar Sadik (Raj.) quietly mixed up with the crowd so that no one may spot him.

Once a man requested Hajrat Jafar Sadik (Raj.) to show him God. He tried to convince him in various ways mentioning the incidence related to Hajrat Moses that the God had told him *Lanatrani* (he would not be able to see Him) and asked him whether he was not aware of it? That man did not budge and said that this is the religion of Muhammad where a person

says that my heart has seen my Lord. Hajrat Jafar Sadik (Raj.) got his hands and feet tied with rope and asked him to be thrown in the river Dajla. When the river water threw him up, he requested Hajrat Jafar Sadik (Raj.) to take him out of water but Hajrat Jafar ignored him. That man drowned and was thrown up by the river water a few times. When he lost hope he prayed the God for help. At last Hajrat Jafar Sadik (Raj.) got him out of water. When he regained his breath, Hajrat Jafar Sadik (Raj.) asked him, 'Did you see the God?' He replied that till he was asking people for help, he was under a veil and when having lost all hopes he called the God, his heart witnessed an opening. Hajrat Jafar Sadik (Raj.) told him that till you sought people's help, you were faithless. Now protect that opening in your heart to have a glimpse of the God.

Once he learnt that al-Hakm bin al-'Abbas al-Kalbi had crucified his own uncle Zaid on a date palm. He was so upset that he raised his hands and said, "O Allah send him one of your dogs to teach him a lesson." A little later it was learnt that al-Hakm had been killed and eaten by a lion in the desert.

According to some sources he was poisoned and killed at the behest of Khalifa Mansur. He died at the age of 64 in the year 148 Hijri (07.12.765). He was buried in Medina, in the famous Jannat ul-Baqee cemetery, and his tomb was a place of pilgrimage until 1926. The Wahhabis conquered Medina for the second time in 1925, and razed many tombs to the ground, including his tomb, with the exception of the tomb of Hajrat Muhammad (Sal.).

Some of his main sayings/teachings are given below:

The '*Nun*' [letter "n"] that appears at the beginning of Surah 68 (Surah '*Qalam*'-the Pen) represents the light at the beginning of Creation out of which Allah created everything, and which is Muhammad. That is why He said in the same Surah: 'Truly Thou art of a sublime nature', which means that you (Muhammad) were privileged with that light from pre-eternity." (68:4)

Serve the one, who serves Allah. Tire the one, who serves not the God but the lower world (for self-interest).

One, who loves the God, keeps away from the world (worldly desires).

If you have received some gift from the God, praise Him and thank Him profusely in order to retain that gift with you, as is mentioned in the Qur'an-"And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe." (14:7)

Prayer is the pillar of every pious man, pilgrimage the pious struggle of weak and fasting is the *Jakat* (obligation) of a living body.

One, who seeks Allah's grants without performing good deeds, is like one trying to shoot an arrow without a bow.

Do not keep company of sinners lest sinning would overpower you.

Seek advice from the one, who worships. One, who keeps indiscriminate company, cannot expect to remain safe. One, who treads on wrong path is sure to invite blemish on him. One, who has no control over his tongue, is sure to face humiliation.

A liar has no modesty or shame, a jealous has no comfort, a wicked man never attains greatness and a king can never favor fraternity.

Keep away from what has been prohibited so that you may become a worshipper and be happy with whatever is ordained for you so that you may become a devotee.

There are some such wrong-doings, which bring one closer to God and some such devotional activities, which drag one away from God. It is so because a haughty worshipper is a sinner and one, who is ashamed of his sins, is a worshipper. The God prefers *Tauba* over *Ibadat*.

If you see something that you don't appreciate in your brother try to find from one to seventy excuses for him. If you can't find an excuse, say, 'There might be an excuse but I don't know it.'

No food is better than fear of God and there is nothing better than silence; no enemy is more dangerous than ignorance and no illness is more harmful than lying.

If you hear a word from a Muslim (true devotee) which offends you, try to find a good meaning for it. If you don't find a good meaning for it, say to yourself, 'I do not understand what he said,' in order to keep harmony between Muslims.

Wise is one, who can choose and accept the better of two good things and if he is compelled to save himself from one out of two bad things, he may choose the worse of the two to save from.

Divine inspirations are received by His favorites and the infidels try to prove it baseless through logic and arguments.

Whoever makes his parents sad ignores their rights on him.

Jurists should avoid keeping the company of the rich and mighty. They cannot express honest opinion if they keep their company.

To forbid generosity is mistrust in Allah.

Three things add to the glory of a devotee-Forgive him who wrongs you; give him who deprives you and visit him who abandons you.

Religion, modesty and generosity cause affection and hypocrisy; self-admiration and oppression cause hatred to develop.

He, who answers all that he is asked, is surely mad.



Tomb of Hajrat Jafar Sadik before demolition (Jannat ul-Baqee, Medina)



Tomb of Hajrat Jafar Sadik after demolition (Jannat ul-Baqee, Medina)

Hajrat Abu Yazid Bistami (Rah.)

“YA ILAHI! JUJ TERE BHULUN MEIN SAB DUNIYA VA DEEN,
BAYAZIDE PESHWA MARDE KHUDA KE VASTE”

(O God! Make me forget everything of this world or Hereafter expect You,
For the sake of Hajrat Bayazid Bistami the foremost of devotees)

Hajrat Taifur Abu Yazid Bistami (Bayazid Bistami) (Rah.) was a well known and revered Sufi saint of his time, who had great influence over Sufi mysticism. According to the scholars of his time, he was the first person to speak about *Fana*. Ibn Taymiyya, one of the great scholars of the 7th Century AH (13th century AD), considered him to be one of his Masters and said about him that Bayazid experienced ‘*Fana*’ of the category for the perfect Prophets and saints. Bayazid reached a state of complete renunciation of anything other than God. He accepted and worshiped none except God and he asked from none except God. Ibn Taymiyya quoted Bayazid saying, “I want not to want except what He wants.” Abul Hasan Khirqani (Rah.) said, ‘I want not to want’ is exactly the wanting, which is the real desire.

He was born in a place called Bistam in Iran in the year 804 in a well known Zoroastrian family. His ancestors were Zoroastrians from Persia. His grandfather was Surushan and father was Taifur. His grandfather was earlier a fire-worshipper but later accepted Islam. As he was born in Bistam, he came to be known as Bastami or Bistami. His mother used to say that while Bayazid was still in her womb, every time she put a doubtful morsel in her mouth, he would stir in her womb and would not rest until she put it out of her mouth. On being asked what the best thing is for a man on this path, Hajrat Bayazid (Rah.) replied congenital felicity. And if that is missing, he replied a strong body, an attentive ear, a knowing heart, a seeing eye or sudden death in that order, which confirmed what his mother had said.

On attaining school-going age, he was sent to school. One day when he came across the verse “..Be grateful to Me and to both your parents; to Me is the eventual coming” of Surah Luqman (31:14), his mind was agitated. He took permission of his teacher, went home and requested his parents that “I cannot be thankful to two, the God and the parents at the same time. Either you ask for me from the God so that I can serve you whole heartedly or leave me to the God so that I may dwell wholly with Him.” His revered mother said, “We give up our right on you and give you to the God.”

Hajrat Bayazid (Rah.) made a detailed study of the Islamic law (Shari`a) and practiced a strict regimen of self-denial (*Zuhd*). All his life he was assiduous in the practice of his religious obligations and in observing voluntary worship. After the above incidence Hajrat Bayazid (Rah.) left Bistam and started roaming about here and there for thirty years and gained knowledge from a number of scholars and saints. He spent time in *Japa* (remembrance), penance and worshipping God in the forests of Sham (Damascus). He used to say that, “During this period, I spent twelve years, as my own blacksmith mortifying myself in the furnace of austerity and then for five years I removed the dust of desires and polished the mirror of my heart. On looking at this mirror for one year I found that the

shackles of disbelief were still tying me. It took twelve years for me to remove those shackles. Having become a true Muslim (devotee of God) when I looked at the world, I found everyone dead (devoid of love for the God).” It is said that when he used to offer prayers (Namaz), such loud noise used to come from his chest in honor and fear of God that people around him could easily hear it. But what he wished to attain through austerities and service, he attained that through the service of his mother.

Hajrat Bayazid (Rah.) gave a lot of importance to the visitation to Medina because of the tomb of Hajrat Muhammad (Sal.). When he planned to pay a visit to Medina a lot of people thronged to accompany him. He prayed the Almighty not to put a veil before their eyes to hide Himself, i.e. not to distract the crowd from God and be attracted towards him (Hajrat Bayazid). Then after the morning prayers (*Namaz-e-Fajr*), looking at the crowd he uttered, “No doubt I am Allah, no one is worth worshipping except me. Worship me.” This he said in order that the crowd may garner love for Allah in their hearts instead of him. People thought that he had gone mad and left him alone and Hajrat Bayazid proceeded on his journey.

On the way he found a skull on which it was inscribed “deaf, dumb and blind, these people do not understand.” With a wailing heart Hajrat Bayazid (Rah.) picked up the skull and kissed it thinking that it was surely the skull of some Sufi saint, who had annihilated himself in the God. One, who does not have ears to listen to the eternal *Naad* (the eternal music, word or vibration), eyes to look at the eternal beauty, and a tongue to sing in praise of the God, for him there is no reason to understand the meaning of this inscription, in the same way as a particle of dust cannot contain in itself the divine knowledge of the God.

Hajrat Bayazid (Rah.) had a camel with him on whom he was carrying his own and his disciples’ luggage. Someone remarked that he (Hajrat Bayazid) had over burdened the camel. Hajrat Bayazid (Rah.) asked him to look carefully and see whether in fact the camel was carrying any load on its back? On looking at the camel that man found that the luggage was not resting on the camel but was hanging in air over the back of the camel. He was astonished and remarked “it is miraculous.” Hajrat Bayazid (Rah.) then said to him; “Subaan Allah! If I keep my secret, you criticize me and if I reveal it to you, you cannot endure it.”

Hajrat Bayazid (Rah.) stated that what he considered to be of least importance, turned out to be the most important. And that was to earn the pleasure of his mother through which he was blessed with what he could not attain by rendering service and observing austerities. When he returned from Medina it occurred to him to visit his mother. He reached there at the time of morning prayers. His mother was taking ablution and praying the God to keep his travelling son safe, keep the elders pleased and be kind to him.

He said that one night my mother asked me for water. I checked the jug but there was no water in it. I checked the pitcher but that too was empty. I went to the river to fetch some water for her but by the time I returned, my mother had fallen asleep. It was a cold night and I stood up by the side of my mother with the water jug in my hand. After a little while my mother got up drank some water and blessed me. When she spotted that the water jug had frozen in my hand, she asked me astonishingly as to why I had not put the jug down? I said

that I was afraid that you may awake any time and I may not be able to offer you water immediately. She then said, “Keep the door half open.” I kept vigil till about the dawn that the door was properly half open, as she had desired and I do not disobey her. At the dawn my heart received what it was craving for all along.

The spiritual linkage of Hajrat Bayazid (Rah.) is associated to Hajrat Imam Jafar Sadik (Raj.), through Owaysi¹² mode of transmission of spiritual vitality. In the Naqshbandi Sufi Order quite many saints received spiritual transmission through Owaysi mode. He was fortunate to receive blessings of many saints. For three years he spent all his time in *Tapsya* (observing austerities, penance) and attained a great spiritual height. He was a great pillar of monotheism. Hajrat Junnaid Baghdadi (Rah.), a great saint, who was contemporary of Hajrat Bayazid (Rah.) appreciated greatly his concept of monotheism. Hajrat Bayazid (Rah.) used to say that the blessings I received in the very beginning of my spiritual journey are rare to be received by someone even after spending years in *Tapsya*.

The people whom Hajrat Bayazid (Rah.) met during these thirty years included one teacher named “Sadik”. Once when Hajrat Bayazid (Rah.) was in his presence, he suddenly asked Hajrat Bayazid (Rah.) to pick up a book lying at the window of that room. Hajrat Bayazid (Rah.) remarked, “Window, which window?” The teacher was surprised that Hajrat Bayazid had been visiting that place for years and yet he had not seen the window in the room. Hajrat Bayazid (Rah.) explained that he had nothing to do with the window. He said, I visit you for spiritual knowledge and when I am in your presence I see nothing else except you.” The teacher said, “This indicates that your objective has been fulfilled.” He then advised Hajrat Bayazid (Rah.) to go back to Bistam and visit a great teacher. When Hajrat Bayazid (Rah.) went to see him, he saw that that teacher was spitting in the direction of Mecca. Having witnessed this Hajrat Bayazid (Rah.) returned without visiting him saying that if that teacher had traveled even some distance on this path, he would not have behaved in this manner.

In the same context it is said that from Hajrat Bayazid’s residence, the mosque was just forty steps away but showing respect for the mosque, he never spitted in the direction of the mosque. It took twelve years for him to reach the Ka’aba. On every step he offered Namaz, completing two *Rakaat* (a sequence of standing, sitting down and bowing the head twice in *Sijda*) on each step. He used to say that visiting the abode of God is not like visiting the court of an ordinary king. The path to reach him should be traversed with humility and prayer from the core of the heart.

Hajrat Bayazid (Rah.) said that once he had a glimpse of the God in his dream. He asked the God about the way to reach Him. He got the reply, “Leave the self and come.” It is the simplest way to reach Him. It meant to leave the worldly desires, which are the biggest obstruction, as the desires occupy and distract the mind away from God. Leave the self and come, i.e. forgetting the self completely and to turn towards the God. Hajrat Ibrahim Khawwas explained this by saying that the way that the Almighty showed to Bayazid with

¹² Owaysi-Receiving initiation or spiritual association with a saint, who is not alive, i.e. from the elders of the Order after their physical departure from this world.

the most delicate word and the simplest explanation was to “leave your self-interest in the two worlds, this world and the Hereafter, leave everything other than ‘Me’ behind.” That is the best and the easiest way to realise the Almighty and the most perfect and the highest state of affirming Oneness, not to accept anything or anyone except the Almighty.



Entrance of Hajrat Bayazid's Mosque

Hajrat Bayazid (Rah.) also stated that progress couldn't be made by standing with the pious or with the warriors in the cause or with those who pray or fast excessively. He said that “I did not find *Namaz* anything more than standing and *Roja* anything more than suffering hunger. Whatever I have received, it is all only through His Grace and not through my efforts, as austerities and effort cannot lead anywhere.” It is said that once he got in such a mental state that he lost all interest in *Ibadat* (worshipping). It is called ‘*Kabz*’ in Sufi terminology. Having lost the hope, he thought of renouncing Islam and to buy and wear a *Junnar* (wearing the sacred thread, as a symbol of renouncing Islam) around his waist. He thought the price of the *Junnar* to be one Dirham (a silver coin) in his mind but on asking the shop-keeper told him the price of *Junnar* to be one thousand Dirham. On hearing such a high price, Hajrat Bayazid (Rah.) was speechless. Just then he heard a divine voice saying him that, “The *Junnar* that you wish to wear should cost at least that much.” Hajrat Bayazid (Rah.) used to say that this made him happy thinking that the God is disposed favorably towards him. Hajrat Bayazid (Rah.) said that “Similarly I once received a divine inspiration asking me, ‘O Bayazid! Bring to me something better than your *Ibadat*, and bring such a thing which We possess not.’ I asked, Ya Allah! What it is that You do not possess? It was revealed, ‘helplessness, humility, seeking and surrender, bring them to Me, i.e. develop these qualities in you in order to reach Me.’”

Once when Hajrat Bayazid (Rah.) was in a state of absorption, he uttered these words “*Subhani Ma Aajam Shani*” meaning “I am pious and glory be on me.” When he returned to his self, his disciples told him about his utterance. Hajrat Bayazid (Rah.) asked them to behead him next time if he repeats those words. After some time it happened again and his disciples tried to behead him but they were seeing Hajrat Bayazid (Rah.) all around and the sword was passing through him as if it was passing through a stream of water, causing him no harm whatsoever. At last when they spotted Hajrat Bayazid (Rah.) sitting at a place, they narrated him what had happened. He said, “Bayazid is the one, whom you are seeing now sitting here. The one you saw that time was someone else.”

In spite of observing severe austerities and shedding his ego completely, it once crossed his mind that he is a great Sheikh of his time. While going to Khurasan, he halted at a mosque with a resolve that unless the God lets him know his actual internal state, he would not move ahead. On the fourth day he saw a single-eyed man coming over there on a camel-back. Hajrat Bayazid (Rah.) looked at the camel and hinted it to stop. The camel immediately came to a halt with its feet rooted in the earth. The camel rider asked Hajrat Bayazid (Rah.) whether he (Hajrat Bayazid) wished that he (camel-rider) should close his open eye and open his closed-eye and drown Bistam along with Bayazid. On hearing this Hajrat Bayazid (Rah.) got perplexed and asked him from where he was coming? He said thae when you resolved with the God not to move ahead, I was three thousand *Farsang* (one *Farsang* equals to two and a quarter miles) away and I am coming from there. Then he said, “Take care of your mind and be alert” and with these words he disappeared from the eyes of Hajrat Bayazid (Rah.).

Once someone asked him who his teacher is? He said an old lady and on asking he narrated that, “Once with a strong desire to realize the God, when I was wandering in the forest, I saw an old lady trying to pick-up a bundle of wood. Since the bundle was heavy, she was finding it difficult to lift it. She asked me to carry the bundle for her. That time my condition was such that I was not able to carry the burden even of my own body, what to talk of lifting up that bundle. I spotted a lion, which I called near me and put the bundle on its back. Then I asked that old lady what she would say about what she had seen when she reaches her home? She replied that today I came across a haughty and tyrant man. I asked her why was she saying so, she said, ‘The one to whom God does not trouble, you burden him, which indicates that you are a tyrant and over that you desire that people should know that you are a miraculous-man and lion is under your command, which indicates that you are highly conceited, which is the biggest fault in your character.’ Her words pierced my heart and I accepted her as my teacher.” After this incidence he was always alert and if some miracle happened through him, he used to check that no element of his ego is associated with it and he used to pray the God to know its reality. If he used to see divine-light with the names of the five Prophets inscribed in green colour in that light, he would think it to be alright. He used to say that often the Satan misleads and betrays saints through his miraculous powers.

Once when he was returning from graveyard, on the way he came across a rich boy, who was singing on the tune of a musical instrument. On seeing him, Hajrat Bayazid (Rah.)

uttered, “*Lahaul Bila Kuvat Illa Billah Il Alii Ajeem!*” (meaning-neither being away from sins, nor any strength to do good, but seeking the help of God, Who is Great and Almighty).” On hearing these words, the boy hit Hajrat Bayazid (Rah.) on his head with the musical-instrument. It was broken and Hajrat Bayazid (Rah.) was also hurt. The next day Hajrat Bayazid (Rah.) through one of his disciples sent some money towards the price of that instrument along with some sweets (*Halva*-sweetmeat) to that boy begging his forgiveness. This behavior of Hajrat Bayazid (Rah.) had a great influence on that boy. He visited Hajrat Bayazid (Rah.), fell on his feet and cried. He sought *Tauba* and became a disciple of Hajrat Bayazid (Rah.). His friends also followed him and became disciples of Hajrat Bayazid (Rah.).

Once when Hajrat Bayazid (Rah.) was going somewhere a dog crossed him. With a view that his clothes may not be spoiled, Hajrat Bayazid (Rah.) folded his cloak and stepped back. The dog spoke in human voice, “Why did you fold your cloak? Even if it would have touched me, you could have washed it, but the feeling of hatred you have in your heart towards me cannot be washed even with the water of the seven seas.” Hajrat Bayazid (Rah.) was astonished. He said, “You are right. If you have outer impurity, I have inner impurity.” Then he requested the dog to live with him for a few days so that he may acquire purity. The dog replied, “How can I live with you, when people consider me an unworthy animal and you are a Sheikh.” Then the dog said wittingly, “I do not save anything for the next day whereas you store food for yourself.” Hajrat Bayazid (Rah.) received a new insight and he said, “How can I think of the friendship of the God, when I have yet not acquired the eligibility to live with the dog?”

When Hajrat Bayazid (Rah.) used to visit the mosque, he used to cry standing at the door of the mosque. On asking he explained that, “When I look at myself, I find myself extremely unworthy and because of that I fear that the sanctity of mosque may not be affected because of my entry into it.”

Hajrat Bayazid’s total dependence on the God is also known from the following incidence. Once he offered Namaz standing behind an Imam. After the Namaz, the Imam asked Hajrat Bayazid (Rah.) as to how do you manage your living? Hajrat Bayazid (Rah.) said, “I would answer you later, let me first offer the prayer again since offering prayer after a person, who does not know who the Sustainer is improper.”

Once someone asked Hajrat Bayazid (Rah.) to give him a piece of his cloak, so that he may receive divine blessings for its sake. Hajrat Bayazid (Rah.) said even if you wear my skin, it would benefit not until you follow me in my deeds. Then he said a true worshipper and true devotee is one, who with the sword of restraint severs the heads of all desires and all his desires and longing merge in God’s wish and love and God’s will becomes his will.

One of Hajrat Bayazid’s disciples was with him for thirty years. Hajrat Bayazid (Rah.) used to ask him his name daily and would forget it the next day. One day that disciple asked the reason for it. Hajrat Bayazid (Rah.) said, I am not joking with you. From the time the name of Allah has entered my heart, I do not remember anything else. Every day I ask you your name and forget it the next day.

One of the disciples of Dhul Nun al-Misri was following Bayazid. He asked him "Whom do you want." That disciple of Dhul Nun al-Misri replied, "I want Bayazid." Bayazid's reply was unique; 'Bayazid wants Bayazid for forty years and is still not finding him.' When this disciple narrated this incidence to Dhul Nun al-Misri he entered into a state of ecstasy. He later explained that his Master Bayazid had lost himself in Allah's love. That has made him forget himself and caused him to try to find himself again.



Shrine of Hajrat Bayazid Bistami (Bistam, Iran)

Hajrat Bayazid (Rah.) also had spiritual ascension like Prophet Muhammad (Sal.) and entered the Presence of God. Hajrat Bayazid (Rah.) said that he divorced the lower world thrice in order that he could not return to it. He called on the Almighty alone for help by saying, 'O Allah, no one remains for me except You.' Bayazid realised the sincerity of his supplication and the reality of helplessness of his ego when immediately his heart perceived the acceptance of that supplication and he entered into a vision that he was no longer in existence, vanishing completely from himself into 'His' self. He said that the Almighty brought up all that he had divorced before in front of him, and dressed him with light and with 'His' Attributes. He also said, "I set forth on an ocean when the [earlier] prophets were still by the shore." And he said, "O My Lord, Your obedience to me is greater than my obedience to You." This means, "O God, You are granting my request and I have yet to obey You."

Hajrat Bayazid (Rah.) also said, "I made four mistakes in my initial spiritual journey: I thought that I remember 'Him'; I know 'Him'; I love 'Him'; and that I seek 'Him'. He said, 'His' remembering of me preceded my remembrance of 'Him'; 'His' knowledge about me preceded my knowledge of 'Him'; 'His' love towards me was more ancient than my love towards 'Him'; and He sought me in order that I would began to seek 'Him'.

Hajrat Bayazid (Rah.) also said that “When the God summoned me in His Presence, He asked me how I entered into His Presence, I replied, 'Through *Zuhd*, by renouncing the world.' He said, 'The value of the lower world is like the wing of a mosquito. What kind of renunciation have you come with?' I said, 'O Allah, forgive me.' Then I said, 'O Allah, I came to you through *Tawakkul*, by complete dependence on You.' Then He said, 'Did I ever betray the trust which I promised you?' I said, 'O Allah forgive me.' Then I said, 'O Allah, I came to you through You.' At that time Allah said, 'Now We accept you.'”

Someone once asked Hajrat Bayazid (Rah.) the way to reach the God. Hajrat Bayazid (Rah.) established supremacy of love by saying that the Almighty can be approached only through love. He said love the friends of Allah because the love for the friends of Allah results in their love for you. The Almighty looks at the hearts of ‘His’ saints and if ‘He’ will see your name engraved in their hearts ‘He’ will forgive you. For this reason, Naqshbandi seekers love their Master. Their love for the Master lifts them to a state of bliss and presence in the heart of their beloved.

One of his disciples once remarked that he was surprised at those who know Allah but still do not worship Him. Hajrat Bayazid (Rah.) said, “I am surprised at him, who knows God and still worships Him”, meaning thereby that even after knowing God, one retains one’s senses (and is not lost in Him).

One day a *Faqih* (Jurisprudent) was explaining the laws of inheritance that when a man dies and leaves such-and-such, his son will have such-and-such, etc. Hajrat Bayazid (Rah.) was present there. He exclaimed: ‘O *Faqih*! What would you say of a man who died leaving nothing but God.’ People started crying. Hajrat Bayazid (Rah.) continued: ‘The slave possesses nothing; when he dies, he leaves nothing but his own Master. He is such as Allah created him in the beginning’ and recited this verse "You shall return to us alone, as we created you the first time." [6:94]

Hajrat ad-Dailami said, "One time I asked `Abdur Rahman bin Yahya about the state of trust in Allah (*Tawakkul*). He said, "If you put your hand in the mouth of a tiger, don't be afraid of the tiger and have trust in Allah." I remembered Hajrat Bayazid in my heart to ask him about this matter. I knocked at his door and I heard from inside, "Wasn't what `Abdur Rahman said to you enough? You came only to ask, and not with the intention of visiting me." I understood and I visited him again another time one year later, knocking at his door. This time he answered, "Welcome my son, this time you have come to me as a visitor and not as a questioner."

In reference to Bayazid's famous utterance, "Allah knows the secret and Allah knows the heart”, Hajrat ibn Hajar said that what Hajrat Bayazid spoke from the Knowledge of Realities, was not understood by the people of his time. They condemned him and expelled him out of his city Bistam seven times. Every time he was exiled, terrible afflictions would strike the city until the people would call him back, pledge allegiance to him, and accept him as a real saint." Hajrat Attar and Arusi relate that when he was exiled from his city, Bayazid said, "O Blessed city, whose refuse is Bayazid!"

Hajrat Bayazid (Rah.) passed away at the age of more than seventy years in 261 AH (year 875). On asking about his age some time before his death, he said that “My age is four years. For seventy years I was veiled.” It is said that he was buried at two places, at Damascus and at Iran. In Iran his tomb is located at Bistam. A Sufi monastery built in his name by his disciples is situated in Chittagong.



At the Tomb of Hajrat Bayazid (Bistam, Iran)
(Courtesy Shri Yogesh Chaturvediji, Canada)

Some of his main sayings/teachings are given below:

I have come to know Allah through Allah, and also what is other than Allah with the light of Allah.

Allah has granted favors to his servants in order to bring them closer to Him. But if they get fascinated with the favors, they drift farther away from Him.

O God! This creation is Yours, which You have created without their knowledge and You have placed on them a trust without their will. If You don't help them who will help them?

Two things are enough for liberation: God is aware of your condition and He knows what you do and is not concerned with it.

The sign of nearness to God is that one distances oneself from the world and shuns away the riches.

Company of good people is better than good deeds and that of wicked people is worse than bad deeds.

One, who has given up worldly desires, he has reached the God.

Do not pretend; show yourself as you really are.

The importance of *Jikr* (recitation) is not in numbers but in attentively remembering Him.

The love and nearness of God manifests in giving up desires of this world and hereafter; serving all the creatures and helping them in their needs; and in being happy.

A true man should not be attracted towards anything else, except the God.

Considering any Muslim (a true devotee) to be worse than self is a reflection of ego.

Hunger is the greatest teacher. If the Ferro had known hunger, he would have never said that "I am your Lord."

The God grants three attributes to His servant that are the proof of His love: Magnanimity like the magnanimity of the ocean, kindness like the kindness of Sun in giving light and modesty like the modesty of the Earth. A true lover never considers any affliction too great and is never shaken in his belief.

O Lord! What is the fire of hell; it is nothing. Let me suffer it so that all others are saved from it. What is Your heaven, a toy for the children. Who are these non-believers, whom You wish to punish. They are Your servant; forgive them.

O God! What is strange about it that I, a humble servant of Yours love You but it is strange that You, the King of Kings love me.

To be a Sufi means to give up rest and suffer afflictions.

One, who has no teacher, his teacher is Satan.

If the craving is strong, the God gives His knowledge.

If the God will give me permission to intercede for all the people of my time, I will not be proud, because I shall be interceding for a piece of clay, and if God gave me permission for intercession, first I would intercede for those who harmed me and those who denied me.

It is true that the key to Paradise is 'La Ilaha Illallah' (witnessing that there is no god except God) but a key is for opening a lock; and the key of such witnessing can only operate when the following conditions are met: a tongue which doesn't lie nor backbite; a heart without betrayal; a stomach without doubtful or unlawful provision; and deeds without desire or innovation.

On being asked when a man becomes a true man, he said, "When he starts looking at his mistakes and starts making effort to improve."



Tomb of Hajrat Bayazid (Bistam, Iran)

Hajrat Abul Hasan Khirqani (Rah.)

“YA ILAHI! FAZL SE DE DAULTE FUKRO FANA,
BUL HASAN KHWAJA HAMARE BA-SAFA KE VASTE”

(O God! Bless me with devotion and self-annihilation,
For the sake of our pious Abul Hasan)

Hajrat Khwaja Abul Hasan Khirqani ibn Jafar al-Khirqani (Rah.) was born in a Persian family in 352 AH (year 963) in Khirqan (or Kharqan) (near Bistam and Shahrood) in the Semnan province of Iran. Sheikh Abul Abbas Kassab Amoli (Rah.) was his teacher but he was spiritually linked to Hajrat Bayazid Bistami (Rah.) in the Naqshbandi Order through Owaysi transmission. Hajrat Bayazid Bistami (Rah.) had passed away in the year 875 and thus Hajrat Abul Hasan Khirqani (Rah.) received spiritual transmission from him after about a hundred year of his death, became his Khalifa (vicegerent) and carried forward the chain of the Naqshbandi Order.

Hajrat Bayazid Bistami (Rah.) had predicted about the advent of Hajrat Khirqani (Rah.). It is said that Hajrat Bayazid Bistami (Rah.) used to visit every year the tombs of saints. Once when he was passing through Khirqan, he halted there and started smelling something. On asking he said that this village is emitting fragrance of a ‘*Mard*’ (a lover of God), who would possess three qualities more than him. He would be a family man; he would cultivate and he would grow trees.

It is said that during the first twelve years of his initial spiritual training, after the *Isha*-Namaz (the Namaz offered after the evening Namaz in the early hours of night), Hajrat Abul Hasan Khirqani (Rah.) used to visit the tomb of Hajrat Bayazid Bistami (Rah.) and used to connect himself with the spirit of Hajrat Bayazid Bistami (Rah.) praying him for his mercy, and nearness (love). He used to pray God to bestow upon him a part of His Mercy and Blessings, which He bestowed upon Hajrat Bayazid Bistami (Rah.). After returning from there, he used to spend the remaining part of the night in prayers and offered the *Fajr*-Namaz (Namaz offered in the early morning) with the same ablution and spent forty years like that.

Hajrat Abul Hasan Khirqani (Rah.) emptied himself of everything except Allah’s Oneness, refusing for himself all titles and aspirations. He did not wish to be known as a follower of any science, even a spiritual science. He said: “I am not a hermit. I am not an ascetic. I am not a speaker. I am not a Sufi. O Allah, You are One, and I am one in Your Oneness.” He said at one time, “Today it will have been forty years that Allah has been looking in my heart and has seen nothing except Him.”

Once he and his disciples were without food for seven days and had nothing to eat with them. One day someone visited them saying that he had brought food for Sufis. Hajrat Abul Hasan Khirqani (Rah.) said to his disciples, “Whosoever amongst you consider himself to be a Sufi, may accept the food, I do not dare to consider myself a Sufi.” No one, therefore, accepted the food. Similarly, someone once requested Hajrat Abul Hasan Khirqani (Rah.) to

give him his cloak. He asked him if a woman dresses like a man, would she turn into a man. The man had no answer.

About being a Sufi, Hajrat Abul Hasan Khirqani (Rah.) said that the Sufi is not the one who wears patched clothes or carries the prayer rug, nor the one who keeps certain customs and appearances; but the Sufi is one to whom everyone's focus is drawn, although he is hiding himself. He also said that the Sufi is one who in the daylight doesn't need the Sun and in the night doesn't need the Moon. The essence of Sufism is absolute non-existence that needs no existence besides God's Existence.

Attending to one's duty and serving others is much superior to *Ibadat* is evident from this incidence related to Hajrat Abul Hasan Khirqani (Rah.). Once his mother fell ill. Hajrat Abul Hasan Khirqani (Rah.) had a brother. The two of them decided that turn-by-turn one of them would look after their mother and the other could engage himself in *Ibadat*. One night it was Hajrat Abul Hasan Khirqani's brother's turn to look after their mother and Hajrat Abul Hasan Khirqani (Rah.) was to spend the night in *Ibadat*. His brother, however, requested him and exchanged the duties. His brother proceeded for *Ibadat* while Hajrat Abul Hasan Khirqani (Rah.) got busy in attending to their mother. His brother heard a divine voice telling him that "We have blessed your brother to be liberated and for his sake you also to be liberated." He was surprised and said that "It should have been the other way. I am worshipping you and, therefore, my brother should have been liberated for my sake." He heard, "You are worshipping Us, which We do not need and your brother is serving your mother, which she needs."

Hajrat Abul Hasan Khirqani (Rah.) has been such a great saint that if one sincerely prays in his name that '*Anahad Nad*'¹³ be activated (be heard) even in a stone, it would so happen. This is self-experienced and completely true. He used to say that there are many, who though are alive but in fact are dead (spiritually) and there are many, who are alive in their graves. He said that "For seventy years I have not fulfilled my desire even for once. One day I got a divine inspiration informing me that those who would visit your [Hajrat Abul Hasan Khirqani (Rah.)'s] mosque would not be consigned to hell and those, who would offer two *Rakaat* (a sequence of standing, sitting down and bowing the head twice in *Sijda*) of Namaz in your mosque during your life time or thereafter, would be counted in *Abids* (worshippers, devotees) on the Day of Judgment." He also said that it is fine with me that I leave this world as a debtor and on the Day of Judgment my creditors get hold of me (ask for repayment of their debts) but I cannot live with the fact that someone seeks something from me and I refuse fulfilling his demand. There are seven famous anecdotes relating to Hajrat Abul Hasan Khirqani (Rah.) and he said that anyone, who sincerely listens to these anecdotes, his least status would be that after his death, he would sit with me on my rug and the angel of death would not ask him to account for his deeds.

¹³ *Anahad Nad*-The primordial vibration, which echos in every particle and which manifests in the form of heart-beat in all living creatures. It is flowing in the body of every single living creature by the necessity of their breath-even without will-as a sign of obedience, which is part of their creation. When consciousness associates it with the Divine and one develops a firm belief in this association, one makes very fast spiritual progress, as this *Anahad Nad* leads him to the Origin, the God.

Once Sultan Mahmud Ghaznavi (971-1030) visited Khirqan to meet Hajrat Abul Hasan Khirqani (Rah.). He sent one of his messengers to Hajrat Abul Hasan Khirqani (Rah.) to request him to come and meet the Sultan in his camp. He told the messenger that if he (Hajrat Abul Hasan Khirqani) refuses to visit the Sultan at his camp, draw his attention to this verse of the Qur'an—"Ati Ullah Va Atiurrasool Va Ulil Amre Minqum" meaning that one should abide by the order of the Allah and be obedient to *Rasool* and be obedient to the one, who amongst you is your commander. The messenger conveyed the message of the Sultan to Hajrat Abul Hasan Khirqani (Rah.) and when Hajrat Abul Hasan Khirqani (Rah.) expressed his inability to visit the Sultan, the messenger repeated that verse of Qur'an before him. In reply Hajrat Abul Hasan Khirqani (Rah.) told him to go and inform the Sultan that he [Hajrat Abul Hasan Khirqani (Rah.)] is so absorbed in the *Ibadat* of Allah that he does not have time even to obey the Prophet, what to talk of the kings of the world. On hearing Hajrat Abul Hasan Khirqani (Rah.)'s reply, the Sultan understood how great a saint Hajrat Abul Hasan Khirqani (Rah.) is. Even then compelled by his kingly temperament Sultan Mahmud thought of testing Hajrat Abul Hasan Khirqani (Rah.). He asked one of his servants 'Ayaz' to dress-up like the Sultan and he himself dressed up like a servant. He visited Hajrat Abul Hasan Khirqani (Rah.) taking along with him ten female-slaves dressed up like men. When he appeared before Hajrat Abul Hasan Khirqani (Rah.), Hajrat Khirqani returned the greetings of Mahmud Ghaznavi, who was dressed up like a slave, but did not show any respect to him and did not look towards Ayaz either. He then caught hand of Mahmud Ghaznavi and made him sit next to him and told him to stop playing tricks and to send those ladies out.

Mahmud Ghaznavi requested Hajrat Abul Hasan Khirqani (Rah.) to tell him something about Hajrat Bayazid Bistami (Rah.). Hajrat Khirqani said, "Whoever saw him and felt love towards him in his heart, he will reach a happy ending." Sultan Mahmud then asked how was it possible when Abu Jahl saw the Prophet but he did not reach a happy ending and rather ended up in misery. Hajrat Abul Hasan Khirqani (Rah.) warned the Sultan to mind his words and not to put his Sultanate in danger. Abu Jahl did not see the Prophet but he saw Muhammad ibn Abd Allah, his nephew and the fact is that except his four Khalifas and companions none saw him as a Prophet. The proof lies in the verse, "And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see." (7:198) The Sultan understood the fact of the matter and requested him to tell him something more. Hajrat Abul Hasan Khirqani (Rah.) told him a few more things and instructed him to keep away from unlawful things, behave kindly and lovingly with people, offer Namaz with them and do charity.

Mahmud Ghaznavi then requested Hajrat Abul Hasan Khirqani (Rah.) to pray for him. Hajrat Abul Hasan Khirqani (Rah.) said that he prays all the time for Muslim (devotees or believers) men and women. Mahmud Ghaznavi then requested Hajrat Abul Hasan Khirqani (Rah.) for some special prayer for him. Hajrat Abul Hasan Khirqani (Rah.) then blessed him, "O Mahmud! May your end be Mahmud (excellent)." Mahmud Ghaznavi then tried to offer him a bag full of gold coins. Hajrat Abul Hasan Khirqani (Rah.) gave him a piece of dried barley pancake. Mahmud Ghaznavi took a morsel and kept on chewing it for long, as he was finding it difficult to swallow it down his throat. Hajrat Abul Hasan Khirqani (Rah.) then told

him, “As you find it difficult to swallow this barley pancake down your throat, the same way I find it difficult to accept this bag of gold coins.” He refused to accept even a single gold coin in spite of Mahmud Ghaznavi’s insistence and said that it is not proper to take anything without any need for it. Sultan Mahmud was greatly impressed by his indifference (contentment) and requested Hajrat Abul Hasan Khirqani (Rah.) to give him something as souvenir (parting gift). Hajrat Abul Hasan Khirqani (Rah.) gave him his cloak and said that if he asks for anything with that cloak in his hands, God-willing his wish would be fulfilled. When he was returning, Hajrat Abul Hasan Khirqani (Rah.) came out to see him off. The Sultan was surprised at his behavior and requested him to explain the reason for his coming out to see him off while he had not even cared to greet him on his arrival. Hajrat Abul Hasan Khirqani (Rah.) explained that when he (the Sultan) came to visit him (Abul Hasan Khirqani), he had the pride of being a Sultan, but now he was leaving with the humility of an ordinary person, which needed to be respected. The Sultan kept this priceless gift always with him and it was with him even during the famous Somnath battle. When he was about to lose the battle, in that difficult situation he remembered about that cloak, which he took out and begged for his victory. It so happened that the tables turned and he won the battle. The same night he saw Hajrat Abul Hasan Khirqani (Rah.) in his dream, who said to him that he had wasted the opportunity by begging for the victory in the battle instead of begging for the entire humanity to become Muslim (true devotees).

It is said that his wife was a short-tempered lady. Once when Hajrat Abul Hasan Khirqani (Rah.) had gone to pick up firewood from the forest, a saint visited his house and asked about him, addressing him as Sheikh Abul Hasan Khirqani. His wife harshly replied that “You address such an atheist and bad person as a Sheikh. I do not know any Sheikh. Yes, my husband has gone to forest to fetch firewood.” That saint went after Hajrat Abul Hasan Khirqani (Rah.) in the forest and saw that a tiger was accompanying Hajrat Abul Hasan Khirqani (Rah.) with a bundle of firewood loaded on its back. He was surprised that back at home Hajrat Abul Hasan Khirqani (Rah.) was no body in the eyes of his wife but here he is commanding a tiger. He asked about it to Hajrat Abul Hasan Khirqani (Rah.), who replied that if he did not live with the short-temperedness of his wife, why the tiger should obey his order. Then Hajrat Abul Hasan Khirqani (Rah.) requested him to accompany him to his residence and after *Satsang*¹⁴ (spiritual company) with him for some time, sought his permission to attend to repairing of the wall of his house saying that he had already soaked mud in water. While repairing the wall the tool fell on the ground. That saint wished to pick it up to hand it over to Hajrat Abul Hasan Khirqani (Rah.), but before he could do so it lifted up and reached in the hands of Hajrat Abul Hasan Khirqani (Rah.).

Once a group of people, which was going for Haj pilgrimage, suspected that on the way they may face dacoits. They, therefore, visited Hajrat Abul Hasan Khirqani (Rah.) and requested him to pray for them and tell them some such invocation (*Dua*) which may help them save themselves from any trouble. In reply Hajrat Abul Hasan Khirqani (Rah.) told them to remember him if any such incidence occurred. They went ahead and as they feared,

¹⁴ Satsang-Satsang literally means in the company of ‘Truth’. It means to be in the company of saints and Mahatmas for seeking spiritual blessings and esoteric knowledge.

they were attacked by a group of dacoits. In this group of people, there was one rich man, whom the dacoits were specially looking for. On being surrounded by the dacoits they all started calling the God for help but all of them except that rich man were looted by the dacoits but that rich man disappeared from the eyes of dacoits and was saved. After the dacoits left them, they asked that rich man as to where had he disappeared. He said that he remembered Hajrat Abul Hasan Khirqani (Rah.) in his heart and disappeared from the eyes of everyone. On their return journey, this group again met Hajrat Abul Hasan Khirqani (Rah.) and narrated him the entire incidence and requested him to explain why it so happened that all of them, except that rich man were looted in spite of their calling the God for help. Hajrat Abul Hasan Khirqani (Rah.) told them, “You remember the God with your tongue and Abul Hasan remembers Him in his heart. If you remember someone in your heart who remembers the God in his heart, you would be saved.”

Once a disciple of Hajrat Abul Hasan Khirqani (Rah.) desired to visit the Mount Lebanon, which is about a thousand miles away from Khirqan. He had come to know that a *Qutub-e-Alam* (crown of saints, a great saint of his time) visits Mount Lebanon and leads the Namaz as the Imam. He wanted to meet him (the *Qutub-e-Alam*). Hajrat Abul Hasan Khirqani (Rah.) gave him the permission. A little later after this man reached there, the *Qutub-e-Alam* came there and led the Namaz as Imam. This man was astonished to see that the *Qutub-e-Alam* was none other than Hajrat Abul Hasan Khirqani (Rah.) himself. But by the time he could react, Hajrat Abul Hasan Khirqani (Rah.) was gone. On enquiry with the people around, he came to know that the Imam Sahab comes all the five times to lead the Namaz. He, therefore, stayed back till the next Namaz and when Hajrat Abul Hasan Khirqani (Rah.) was about to return after leading the Namaz, he caught hold of him. Hajrat Abul Hasan Khirqani (Rah.) took him to a corner and took a promise from him that he would not reveal this to anyone.

Once some guests visited him. His revered wife informed him that there was nothing else in the house except a few breads. He asked her to cover the breads with a piece of cloth and keep taking out, as required, it would not fall short. All the guests ate to their fill and after that when the servant lifted the cloth and looked at it, there was nothing. Hajrat Abul Hasan Khirqani (Rah.) told the servant that he had committed a mistake otherwise the breads would have not finished.

For forty years Hajrat Abul Hasan Khirqani (Rah.) spent his time observing austerities and during this period he did not rest his head on a pillow, i.e. he spent all his nights in prayers. After such a long period when one night he asked for a pillow, his disciples were surprised. Hajrat Abul Hasan Khirqani (Rah.) told them that “Today I have witnessed the indifference and Mercy of God. For thirty years no other thought except God entered my mind. In the night when I was offering prayers (Namaz), I heard a divine voice telling me, ‘O Abul Hasan! Do you wish that We should reveal your secrets to others so that they know your reality and stone you?’ I replied, ‘O Allah! Do You wish that what I know about Your Kindness and Mercy, I should tell it to the world, so that they stop worshipping You (meaning that You are so kind that You do not care who worships You and You shower Your grace on everyone without asking for anything in return).’ I got a reply, ‘O Abul Hasan! Neither should you say anything, nor should We.’”

For forty years he did not fulfill his desire to drink cold water, sour butter-milk and eat brinjal. After forty years, on insistence of his mother, Hajrat Abul Hasan Khirqani (Rah.) ate brinjal. The same night his son was killed and someone left his severed head at his door. Hajrat Abul Hasan Khirqani (Rah.) said that the punishment for disobeying the God could not have been anything lesser than this. He told his mother, “Look, I had told you beforehand that my dealing with God is not simple, but you insisted on my eating the brinjal.” And this disobedience of eating the brinjal proved to be the cause of a veil being cast over his vision because his revered wife said, “One, who knows what is happening far away in the forest but does not know what is happening in his own house, I do not consider him to be a *Wali* (hermit, a saint).” Hajrat Abul Hasan Khirqani (Rah.) said that “God had lifted my veil at the time of the incidence that happened in the forest but at the time of killing of my son I was under a veil.” The forest incidence that she referred to had occurred the same night, about which he had told that dacoits are looting a caravan and many people have been wounded, which came out to be true but he knew nothing about the killing of his son, the same night.



Tomb premises of Hajrat Abul Hasan Khirqani (Khirqan, Iran)

Hajrat Abul Hasan Khirqani (Rah.) had a saint-friend to whom he had promised that God-willing he would be by his side at the time of his death. Hajrat Abul Hasan Khirqani (Rah.), however, left this world before his friend. When his friend was on death-bed, he suddenly got-up. His son was surprised and asked him about it. He said that I am seeing Hajrat Abul Hasan Khirqani (Rah.). Many elders are with him, who are telling me not to be afraid of death. Hajrat Abul Hasan Khirqani (Rah.) thus kept his promise.

Once a person told him that he wanted to go Iraq to study Hadits. Hajrat Abul Hasan Khirqani (Rah.) asked him whether there was no one here who knew about Hadits. He replied that there is no one having knowledge of Hadits here whereas in Iraq there are lots of scholars of Hadits. Hajrat Abul Hasan Khirqani (Rah.) told him that I am one of the persons who

know Hadits, though I am illiterate but Allah has revealed all the knowledge to me and as far as Hadits are concerned I have learnt them from the Prophet himself. That person did not believe Hajrat Abul Hasan Khirqani (Rah.). He, however, saw the Prophet (Sal.) in his dream that night, who told him that "Brave men tell the truth." Next morning he visited Hajrat Abul Hasan Khirqani (Rah.) and started learning Hadits from him. While teaching at times he would suddenly say that this Hadit has not been stated by the Prophet. When this man asked how he knew, Hajrat Abul Hasan Khirqani (Rah.) told him that "I see the Prophet when you study the Hadits. On the right Hadits he shows his pleasure and on the wrong-ones he looks unhappy.

One day a Saint visited Hajrat Abul Hasan Khirqani (Rah.) and displayed a miracle by bringing out a live fish from a tumbler of water, which was lying there. Hajrat Abul Hasan Khirqani (Rah.) put his hand in the burning oven kept in front and brought out a live fish. The Saint asked Hajrat Abul Hasan Khirqani (Rah.) to jump with him in the fire and then it shall be seen who survives. Hajrat Abul Hasan Khirqani (Rah.) replied, "Miracle-mongering will not do. Let us drown ourselves in the ocean of non-existence (annihilation-*Nest*) and come out cloaked with the garment of divine existence (*Hast; Baqa*-ever existent)". The Saint had no answer.

Hajrat Abul Hasan Khirqani (Rah.) stated that till I was looking towards others except Allah, I did not find the true and guileless love for Allah in my deeds. But when I left the world behind and started looking only towards Allah, I found that love effortlessly in my deeds.

Hajrat Fariduddin al-Attar (Rah.), a famous Persian poet and a great Sufi Master, devoted a large part of his book Tadhkiratul-Auliya (Biography of the Saints) about the personality, state and stories of Abul Hasan Khirqani. He has called him the Sultan-e Salateen-e Mashayakh (the King of the Kings of Sufi Masters), Ocean of the spiritual knowledge, Sun of the Lord, Mystery of the Lord and Qibla (focus of attention) of his people. Similarly, Maulana Jalāluddin Rumi and Jami and others have dedicated many poems to Hajrat Abul Hasan Khirqani (Rah.) and have reported several of his stories in their works.

The famous Persian Sufi and poet, Khwajah Abdullah Ansari is one of his famous disciples. Avicenna (Ibn Sina), Shah Mahmud of Ghazna, Abu-Saïd Abul-Khayr and Nasir Khusraw had traveled to Khirqan to meet him and expressed their deep admiration and respect for Hajrat Abul Hasan Khirqani (Rah.).

He left this mortal world on Tuesday, the 10th of Muharram 425 AH (year 1033). His tomb is located in Khirqan, a village of Bistam city in Iran. As desired by him his grave was dug thirty yards below the ground in order that it is not at a level higher than that of his Sheikh Hajrat Bayazid Bistam (Rah.).

Some of his main sayings/teachings are given below:

The best thing is the heart that is always in remembrance of God (engaged in *Jikr*) and the best of hearts is the heart that remains in the Presence of God, Almighty and Exalted.

Sufi is one, who has no existence of his own, i.e. who has annihilated his self in the God.

An honest person is one, who does not betray his heart, i.e. he speaks what he thinks.

Whatever exists in the entire universe, it is also in your own heart. You have to gain the ability to see it.

The one, who fell in Love found Allah. And the one, who found Allah, forgot his own self.

It is veils that wrap past, present and future from your view. When the veils are withdrawn one can see everything.

By Almighty Allah's grace he knew every creature's past, present and future at all times. One, who is not equipped with such knowledge, cannot be a teacher. If even a thorn pricked someone's foot anywhere he would know it and experience it himself, and point out the person who thus suffered. This was so because he had identified himself with the entire creation.

To be a saint means the heart to be so absorbed in the divine love that it is not affected by anything else.

Tawakkul (complete trust and dependence on God) means that for him tiger, snake, river and fire all become one and the same. In the Unity of God, the entire creation is included.

The love for the Almighty and Exalted is true love and love for anything else is only deception.

God loves the broken heart and the one, who repents on his mistakes and humbly prays the God seeking His forgiveness.

It is better to read Qur'an than listening to music in the name of remembrance of God.

A true heir of the Prophet (Sal.) is one, who follows him in his conduct.

One should seek the company of devotees and scholars.

A true man is one, who does not indulge in any sinful act in sixty years and even then he humbly prays the God seeking His forgiveness.

A devotee should be such that he should stand at the threshold of hell and take with him any one consigned to hell by the Almighty, to the paradise.

Angels fear saints on three occasions: At the time of taking their life; at the time of recording their (good or bad) deeds; and in questioning them in their graves.

One, who seeks the world, the world rules over him and the one, who discards the world, he rules the world.

Dervish is one, who has no attachment with this world and the hereafter.

One, who consciously displays miracles, is cast out of the Presence of the Lord.

There are some dervishes of the Lord who are His beloved. When they call Him by name, all the birds of air and beasts of the forest stand in silence whilst Angels in heaven shudder

and the earth and heaven are illuminated. Such is the majesty of the utterance of the Name by them that the earth starts quaking.

A heart which has something other than God in it is a dead heart, even if it be fully obedient. *Deen* (religion) has no danger from the Satan but it faces danger from that scholar, who entertains worldly desires in his heart.

Obligation towards a guest is not fulfilled even if he is served all the food of the world.

That heart is the most illuminated, which is righteous; the best deed is one, which has no fear of the world; the best morsel is one which is from honest earning and the best friend is one, who lives for God.

I (Hajrat Abul Hasan Khirqani) could not find the limit of three things: Spiritual attainments of Prophet Muhammad (Sal.); wickedness of the mind; and the depth of esoteric knowledge.

Happiness and comfort is in solitude and safety is in quietude.

One, who has known me and took me as his friend, he took Truth as his friend.

The Almighty and Exalted has saved pain and afflictions for the brave and they thanked Him for it.

Namaz (prayers) and Roja (fasting) are good but better is to give up desires and ego.

Cry a lot and do not laugh; observe quietude a lot and do not talk; give a lot and do not keep for self; and keep awake a lot and do not sleep.

One should behave reverentially with the worldly people; please the Prophet by following him in his conduct and please the God with sanctity, as the God likes purity.

It is good to invite people to follow the path of God provided the objective behind it is not to attract them towards his own self.

Complete dedication to God even for a moment is more valuable than all other good deeds.

One, who is not kind and compassionate towards the world, he cannot garner love for God in his heart.

In the entire life if you have annoyed the Almighty and Exalted even for once and even though He might have forgiven you, you should never stop repenting that why did you annoy such a Lord.

There are innumerable ways to reach the God. God has created all the creatures and there are as many ways to reach Him. As per their nature and capacity, every creature is heading towards the God. I followed every path and I did not find any path unoccupied, every path is treaded by a creature. I prayed the Almighty to show me the path which is not treaded by anyone else except Him and me. I heard a voice saying that the way of afflictions and pain is such which is not treaded by anyone. One, who thanks God on suffering pain and affliction attains the nearness of God much faster than others.

O Lord! I am but a humble creature of Yours, My worship and remembrance have no value in Thy eyes. Kindly accept me and be a shelter unto me. I am a frail creature, who has nothing to depend on.

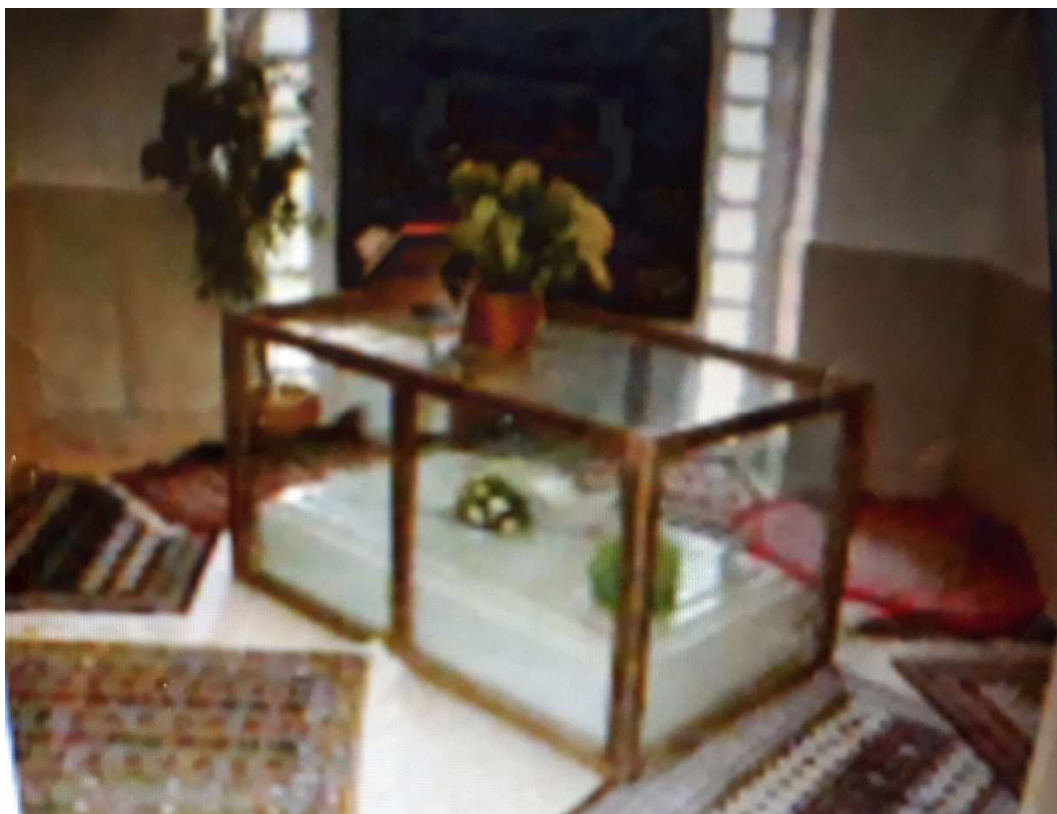
God forgives his community for the sake of him, on whom He bestows honor.

From man to God there are thousands of stations, the first being “miracles”. Those with lesser courage are stuck there; they cannot move ahead and are deprived of further progress.

For a true devotee every creature is a veil. No one knows where he may get stuck.

Having known the God, do not turn your eye from the trickery of Satan and your own carnal self. Till someone is under the influence of Satan’s trickery, the God does not interfere and when the Satan is tired God leads him to miracles and attachment. But brave is one, who is not attracted by such things and moves ahead towards the God.

There are some, who spend all their life to realise the Truth and there are some, to whom all the secrets are revealed and they realize the Truth in a moment by His grace and then they forsake the world.



Tomb of Hajrat Abul Hasan Khirqani (Khirqan, Iran)

Hajrat Abul Qasim Gurgani (Rah.)

“YA ILAHI! TA ABAD KAYAM RAHE YAH SILSILA,
KHWAJA BUL QASIM, NUR-UL-HUDA KE VASTE”

(O God! Bless this Naqshbandi Order to continue eternally,
For the sake of Abul Qasim Gurgani, the Light of Truth)

Hajrat Khwaja Abul Qasim Gurgani ibn Ali ibn Abdullah Gurgani (Rah.) was one of the greatest saints of his time, who was adept in both the worldly sciences and the esoteric knowledge. He was born in Gurgan in North Iran, in 380 AH. He was spiritually connected to Hajrat Abul Hasan Khirqani (Rah.) through Owaysi transmission of spiritual vitality. He also was connected through Owaysi transmission to Hajrat Imam Junnaid al-Baghdadi (Rah.) (218-298 AH) through some saints, viz. Sheikh Abu Usman al-Maghribi (Rah.) (d.373 AH, his tomb is located in Nishapur, North-East Iran), Sheikh Abu Ali al-Katib (Rah.) (d. 356 AH) and Sheikh Abu Ali Muhammad ibn Qasim ar-Rudbari (Rah.) (d. 322 AH).

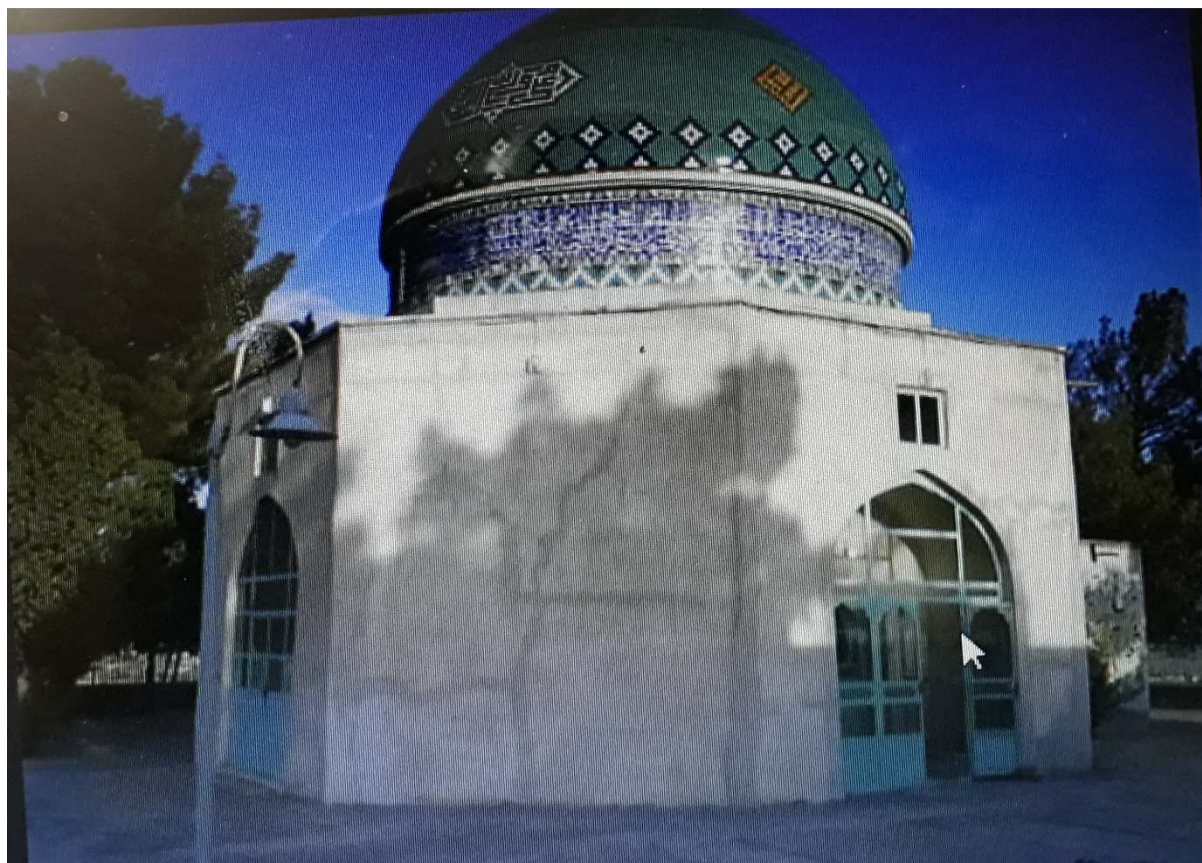
Whatever information about Hajrat Khwaja Abul Qasim Gurgani (Rah.) is available it is through Hajrat Sayyed Ali Hujwiri (Rah.) (Popularly known as Hajrat Data Ganj Bakhsh). Hajrat Khwaja Abul Qasim Gurgani (Rah.) was one of the Sheikhs of Hajrat Sayyed Ali Hujwiri (Rah.). In the first Persian book on Sufism “Kashf al-Mahjub”, Hajrat Sayyed Ali Hujwiri (Rah.) has mentioned him as the crown of the saints of his time (Qutb-e-Alam), who was firmly rooted in the Polar State (*Dhruvpad*). He has mentioned about him in the following words:

“He was incomparable and the best in his time. His initiation (*Ibtidā*) was excellent and powerful. He performed his journeys with exact observation of the sacred law. The hearts of all initiates (*ahl-i dargāh*) were turned towards him, and all seekers (*tālibān*) had firm faith in him. Through his spiritual power he used to know the inner condition and experiences of seekers (*kashf-i wāqi’a-i murīdīn*), and he was well versed in various branches of sciences and knowledge.”

He further writes in his book about him: “I (Alī b. ‘Usmān al-Jullābī) once asked that great Sheikh ‘What is the least thing necessary for a dervish in order that he may become worthy of poverty?’ Hajrat Abul Qasim Gurgani (Rah.) replied: ‘A dervish must have a minimum of three things; first, he must know how to stitch a patch rightly; second, he must know how to listen rightly; third, he must know how to set his foot on the ground rightly.’”

Then he explains the wisdom of these words that “A right patch is one that is sewed for need (because of poverty), and not for show; if it is stitched for poverty, it is right, even though it be stitched wrongly. A right word is one that is heard esoterically (*ba-hāl*) and not wilfully (*ba-munyat*), and is applied earnestly, not frivolously, and is apprehended by life, not by reason. A right foot is one that is put on the ground with true enthusiasm and not for fun or just for the sake of it.”

In regard to friendship and companionship, he said that in friendship one should not be guided by his self-interest because all the evils in friendship enter through that door. For a selfish person solitude is better. One, who thinks and gives preference to his friend's interest over his self-interest, he is a true friend.



Tomb premises of Hajrat Abul Qasim Gurgani (Gurgan, Iran)

In regard to the miraculous powers of Hajrat Khwaja Abul Qasim Gurgani (Rah.), Hajrat Sayyed Ali Hujwiri (Rah.) writes in his book that “Once I was present before him and recounting my spiritual experiences and visions, thinking that he may say something about their reality, as he had deep knowledge of the subject. The vanity and enthusiasm of the young age had made me eager to associate myself with those experiences and inspirations. I started thinking that perhaps he [Hajrat Khwaja Abul Qasim Gurgani (Rah.)] may not have gone through those experiences and visions in his initial days that is why he was listening to me so kindly and eagerly. But it appeared as if he had read my mind. He said, “My dear friend! You should know that my humbleness is not because of you or your experiences but it is shown towards Him, Who brings these experiences to pass. These are not peculiar to you but common to all seekers of God. I was taken aback by his words. He could see my confusion and said, “O My Son! Man has no further relation to this path except that when he is attached with it he imagines that he has attained it and when he is deposed from it, he starts giving words to his experiences. Both negation or affirmation or existence or non-eistence, therefore, is in the realm of imagination. Man is never set free from the prison of imagination.

It behoves him that he stands like a servant at His door and follows His command discarding all other relations except that of obedience to Him. Afterwards, I kept on talking to him on spiritual matters but whenever I tried to invoke his miraculous powers, I did not succeed.”

One of the books authored by Hajrat Khwaja Abul Qasim Gurgani (Rah.) is “Fusul al-Tareeqa va Fusul al-Haqiqah” in which he has said: “To support your brother in matters that are not unlawful is not lesser than observing voluntary fast (*Roja*) and the etiquette of observing fast is that one should not consider any value for his fast.”

In his book titled “A Hundred Letters”, Sheikh Sharaf al-Deen Yahya writes that once one of the main disciples and vicegerent of Hajrat Khwaja Abul Qasim Gurgani (Rah.), Hajrat Abu Ali Farmadi (Rah.) recounted his dream to his Master and asked him why did he talk to him in that manner in his dream. Hajrat Khwaja Abul Qasim Gurgani (Rah.) turned his face away from him and said, “If this question of ‘why’ had no place in your mind, it would have not reached your lips.”

Hajrat Khwaja Abul Qasim Gurgani (Rah.) was a very cool-headed person and did not believe in show-off. It is said that once Hajrat Sayyed Ali Hujwiri (Rah.) visited him to discuss some matter. When he arrived at his place, Hajrat Khwaja Abul Qasim Gurgani (Rah.) was facing a pillar and addressing the issue.

He passed away on 23 Safar 450 AH (19 or 20 April 1058). His tomb is located in a village Gurgan, 3 KM South of Torbat Heydariyeh in Iran. [latitude: 35.23435, longitude: 59.19795]



At the tomb of Hajrat Abul Qasim Gurgani (Gurgan, Iran)
(Courtesy Shri Yogesh Chaturvediji, Canada)



Tomb of Hajrat Abul Qasim Gurgani (Gurgan)

Sheikh Abu Ali Farmadi Tusi (Rah.)

“YA ILAHI! JAB MEIN TERA NAAM LOON TAB HO HUZUR,
ABU ALI MAQBOOL DARGAHE KHUDA KE VASTE”

(O God! Admit me in Your Presence, when I remember You,
For the sake of Abu Ali, a beloved of Your court)

Hajrat Sheikh Abu Ali Farmadi Tusi (Rah.) was the principal disciple, vicegerent and son in law of Hajrat Khwaja Abul Qasim Gurgani (Rah.). He was born in 402 AH and his real name was Fadl ibn Muhammad. He was spiritually connected to Hajrat Abul Hasan Khirqani (Rah.) through Owaysi transmission of spiritual vitality, but he attained perfection by the grace of Hajrat Khwaja Abul Qasim Gurgani (Rah.).

He used to say that “In my childhood I studied in Nishapur (North-East Iran). There one day I heard that Sheikh Abu Said Abul Khayr (Rah.) [a disciple and Khalifa of Hajrat Abul Hasan Khirqani (Rah.)] had arrived from Mahna and was giving a spiritual-talk at some place. I went to visit him and when I looked at his face, I was attracted towards him and I developed a feeling of love and respect towards him and Sufis. One day when I was in my *Madarsa*, all of a sudden I had a strong craving to go and visit him, though it was not the usual time to see him. I tried a lot but could not stop myself from visiting him. He was surrounded by many people. I also sat amidst them. A short while later they got absorbed in *Sama* (spiritual session of music or dancing to attain a state of ecstasy). I was sitting at a place which was not directly in his sight. Absorbed in *Sama*, Sheikh Abu Said Abul Khayr (Rah.) got into a state of ecstasy and started distributing pieces of his cloak to people around him. Then he took the sleeve of the cloak in his hand and started calling my name. He called, O Abu Ali Tusi! Where are you? I thought that the Sheikh neither knows me, nor he can see me; he may perhaps be calling someone else amongst his disciples. He again called for me but I kept quiet. When he called for a third time, people told me that he is calling you. I then appeared before him and he gave me that piece of sleeve that was in his hand asking me to keep it carefully. After this incidence, I started receiving bountiful of blessings and I started experiencing various spiritual states in his presence.”

It is said that there were forty main disciples of Sheikh Abu Said Abul Khayr (Rah.), which included Sheikh al-Islam Ahmad Jam (Rah.) and Sheikh Abu Ali Farmadi (Rah.). It is also said that Sheikh Abu Ali Farmadi was given esoteric knowledge (*Ilm-Batini*) but he was yet not given permission to reveal it to others while Sheikh al-Islam Ahmad Jam (Rah.) had been given this permission.

After Sheikh Abu Said Abul Khayr (Rah.) returned from Nishapur, Sheikh Abu Ali Farmadi (Rah.) started visiting Imam Abul Qasim Qushayri (Rah.). He was a great Imam of Sufism and he authored the book titled “Risala Qushayriya”. He asked Sheikh Abu Ali Farmadi (Rah.) to continue his studies and during this period he passed through many spiritual experiences. Sheikh Abu Ali Farmadi (Rah.) has stated that “After this I continued my studies for three years until one day I found my pen dried of ink. I mentioned about it to

Imam Abul Qasim Qushayri (Rah.), who said to me that ‘Since academics has left you alone, now you should also leave it behind and start spending your time in spirituality.’ I picked up my luggage from the *Madarsa* and started living with him in his *Khanqah* (retreat, spiritual center, or hermitage).”



Tomb of Hajrat Abu Ali Farmadi (Farmad, Iran) (earlier)

How he received esoteric knowledge from Imam Abul Qasim Qushayri (Rah.), he states that “One day I accompanied him [Imam Abul Qasim Qushayri (Rah.)] to the public bath. I took for him a bucket of water from the well that I had filled myself. After bathing he came out and enquired, ‘Who brought water for me in the bucket?’ I kept quiet, as I felt I had shown some disrespect towards him. He asked a second time and then a third time. I then finally said, ‘It is your humble servant’. He said, ‘O My Son! What Abul Qasim Qushayri received in seventy years, it is passed on to you in return for this one bucket of water.’ It

meant that the divine knowledge which he had received in seventy years, he passed to my heart in one moment.”

One day Sheikh Abu Ali Farmadi (Rah.) experienced a high spiritual state about which when he mentioned to Hajrat Abul Qasim Qushayri (Rah.), he stated that his spiritual access was only up to that station. Sheikh Abu Ali Farmadi (Rah.) decided to proceed ahead on the path of spirituality and in his quest he reached at the feet of Hajrat Abul Qasim Gurgani (Rah.), who made him attain the state of perfection.

In his Persian book on Sufism “Kashf al-Mahjub” Hajrat Sayyed Ali Hujwiri (Rah.) has mentioned in praise of Hajrat Abu Ali Farmadi (Rah.) that ‘All the disciples of Hajrat Abul Qasim Gurgani (Rah.) are the jewels of the society. O God! By Your Grace, his Khalifa (vicegerent) would be Hajrat Abu Ali Farmadi (Rah.), who has never neglected any of his duties towards his Sheikh and who has turned his face away from the entire world, as a result of which he would be rewarded as being the Khalifa of his revered Sheikh, whose authority would be accepted by the entire Sufi society.’”

Hajrat Abu Ali Farmadi (Rah.) passed away in 477 AH. His shrine is located in the North-West Iran, in the village Farmad, which is about 20 KM North of Mashhad.

Some of his main sayings/teachings are given below:

He attached a lot of importance to the proper *Adab* (respect) for one’s Master, and said if you are true in your love for your Master, you have to keep respect with him.

Allah bestows happiness on ‘His’ servants when they see ‘His’ saints. Sufi Masters have, therefore, laid great emphasis on the practice of meditating upon the face of their Master (*Tasawwur-e-Sheikh*) which is done to the state of perfection.

He also said that for the knower a time will come when the light of knowledge will reach him and he would be able to see the incredible Unseen.



Tomb of Hajrat Abu Ali Farmadi (Farmad, Iran) (at Present)
(Courtesy Shri Yogesh Chaturvediji, Canada)

Khwaja Yusuf Hamadani (Rah.)

“YA ILAHI! KAR HIJABE TAN SE MUJHKO PAK SAAF,
KHWAJA YUSUF QUTUB-E-ALAM BASAFA KE VASTE”

(O God! Remove the veil of desires from me,
For the sake of pious and great saint Khwaja Yusuf)

Hajrat Abu Yaqub Yusuf ibn al-Husain al-Hamadani (Khwaja Yusuf Hamdani) succeeded Abu Ali Farmadi in the Naqshbandi Order. It is said that he was spiritually connected to Hajrat Abul Hasan Khirqani (Rah.) through Owaysi transmission of spiritual vitality and that he received authorization¹⁵ from Hajrat Sheikh Abdulla Chopni (Q.S.) and as mentioned in the book titled ‘Rashhanul Hayat’ Hajrat Sheikh Joani (Q.S.) also authorised him to take disciples. He also spent time in the company of Hajrat Sheikh Hasan Samnani (Q.S.). He was born in 440 AH (in the year 1062) in Buzanjird near Hamdan. At the age of eighteen he moved from Hamadan to Baghdad. He acquired a high degree of competence in the ‘Shafil’ branch of jurisprudence under the supervision of Sheikh Ibrahim ibn Ali ibn Yusuf al-Firojabadi, the Master of his time. In Baghdad he also benefitted from the company of the great scholar Hajrat Abu Ishaq as-Shiraji, who used to give him a lot of importance amongst his students, in spite of him being much younger to them. At a young age he acquired the knowledge of worldly sciences and Hadits in Baghdad, Isfahan, Iraq, Khorasan, Samarqand and Bukhara etc. and he had started giving lectures. Soon he was known all over the Central Asia for his competence. Later in his life he became an ascetic engaging himself in constant worship and *Mujahada* (spiritual practice). He accepted the Hanafi School of jurisprudence, different from his teachers.

Imam Yafai (Q.S.) has mentioned in his book that Khwaja Yusuf Hamadani (Rah.) was one of the greatest Masters of his time, capable of taking his followers to the highest spiritual states. Scholars and seekers used to throng in large numbers into his *Khanqah* (retreat, spiritual center) in the city of Merv (now Turkmenistan), to listen to him. For about sixty years he guided people on the path of spirituality.

It is said that once a lady came crying to him and requested him to pray for his son, who was taken in custody by Romans. Khwaja Yusuf Hamadani (Rah.) consoled her and asked her to go back telling her that her son would return to her home. When she reached home, she found her son present there. Her son told her that he was in custody in Qustuntuniya (Turkey) and was surrounded by guards but then suddenly an unknown person appeared there, who caught hold of my hand and brought me here. No one could do anything. That lady went and narrated the entire incidence to Khwaja Yusuf Hamadani (Rah.), who asked her, “Do not you believe in God’s command.”

¹⁵ Authorization-In the Sufi traditions, disciples are duly authorized by their Sheikh (or some other competent teachers/Master) to guide others. This authorization can vary in extent and nature. Full authorization (*Izazat Tamma* in Sufi terminology) means having full authority of the particular Sufi Order, which includes the authority to similarly authorize others (seekers/his disciples).

Many miraculous events are associated with him. Once while he was addressing people two jurists, who were spiritually ignorant visited him and alleged that he was devising innovations (*Bidat*-introducing new things in Islam) and asked him to keep silent. Khwaja Yusuf Hamadani (Rah.), however, asked them to keep silent, saying that you are given to death and both of them immediately fell dead.

Ibn Hajar al-Haythami in his book 'Al-Fatwa al-Hadithiyya' has mentioned that when Abu Sa'id Abdullah ibn Abi Asran, the Imam of the school of Shafi'i, began a search for religious knowledge, he along with his friend Ibn as-Saqa, used to visit pious persons. They heard of Yusuf al-Hamadani of Baghdad, about whom it was said that he could appear or disappear, as he liked. They decided to visit him along with Sheikh Abdul Qadir al-Jilani (one of the great Sufi Masters of his time and the founder of the Qadri Order), who was a young man at that time.

Ibn as-Saqa thought of asking Sheikh Yusuf al-Hamadani a question the answer to which he will not know. Abu Sa'id Abdullah also thought of asking him a question with an intention to test what he says. Sheikh Abdul Qadir al-Jilani, however, had no intention of asking any question and wished to go into his presence for seeking his blessings and Divine Knowledge. When they appeared before Sheikh Yusuf al-Hamadani they could not see him for about an hour. When he appeared before them, he looked angrily at Ibn-Saqa and asked him how could he dare ask him a question with an intention to confound him?' He told him his question and the answer thereof and said, 'I am seeing the fire of *Kufr* (disbelief) burning in your heart.'

Sheikh Yusuf al-Hamadani then looked at Abu Sa'id Abdullah, repeated his question and the answer thereof and said that the people would be sad for him because he showed disrespect towards him. Then he looked at Sheikh Abdul Qadir al-Jilani and blessed him saying that he had satisfied Allah and 'His' Prophet by showing proper respect for him. He also said to Abdul Qadir al-Jilani that he sees him in the future sitting on the highest place in Baghdad, guiding people and saying to them that his feet are on the neck of every saint and every saint of his time bowing to him because of his high state and honor.

Ibn as-Saqa because of his brilliance in knowledge of the Law of Islam impressed the King of Byzantium (now Istanbul), who was so fascinated with him that he invited him to his private family meeting. There he saw the daughter of the King, fell in love with her, and proposed her for marriage. She refused to marry him except on the condition that he accepts her religion. He did so. After his marriage he fell seriously ill and was thrown out of the palace, to be a beggar, asking everyone for food, yet no one would provide for him.

Ibn Asran went to Damascus and the King of Damascus, Nuridin ash-Shaheed, put him in control of the religious department. As a result of affluence of wealth and fame, he got attracted towards the material world that is what Khwaja Yusuf Hamadani (Rah.) had predicted for him.

In respect of Hajrat Abdul Qadir Jilani (Rah.) also his words came to be exactly true, as there came a time when Sheikh Abdul Qadir al-Jilani did say, ‘My feet are on the necks of all the *Auliya* (saints)’.

Khwaja Yusuf Hamadani (Rah.) was the first of the Naqshbandi Sufis, who came to be known as ‘Khwajgan’ (Master) of the Central Asia.

His *Khanqah* (spiritual training center-retreat) was in Merv (or Meru-now Turkmenistan), where he passed away on Monday, 22 Rabi al-Awwal 535 Hijri. He twice visited Herat from Merv and when he was returning from Herat on the second occasion, he passed away on the way, in a village called Bimiyin. He was buried there but later one of his disciples, Ibnul Nazzar brought his body to Merv and got his tomb built in Merv.

Khwaja Yusuf Hamadani (Rah.) authored many books, one of which titled ‘Rutbatul-Hayat’ was published in Persian. Two other books authored by him are ‘Manzil al-Saliki’ and ‘Manzil al-Siri’.



Tomb premises of Khwaja Yusuf Hamadani (Merv, Turkmenistan)

Amongst his disciples, Khwaja Yusuf Hamdani (Rah.) appointed four as his Khalifa and representatives. These are Khwaja ‘Abd-Allah Baraqi Khwarizmi (d.555 AH, Uzbekistan), Khwaja Hasan Andaqi (d.552 AH, Bukhara, Uzbekistan), Khwaja Ahmad Yasavi (d.562 AH, Kazakhstan), and Khwaja Abdul Khaliq Ghujdawani (d.575 AH, Uzbekistan). The first two did not establish their teaching schools and the third Khwaja Ahmad Yasavi on leaving for Turkestan (Central Asia), directed his disciples to follow Khwaja ‘Abdul Khaliq Ghujdawani. Khwaja Abdul Khaliq Ghujdawani is the founder of the Naqshbandi Sufi Order and Khwaja Ahmad is the founder of the Yasavi Order which was once very popular and widespread in Central Asia.

Some of his main sayings/teachings are given below:

Once Khwaja Hasan Andaqi (Rah.) entered into a special state of ecstasy and as a result left behind his family and business and started living in solitude. When Khwaja Yusuf

Hamdani (Rah.) learnt about it, he told him: “You are a poor man and you have responsibility of your wife and children on you. This is your personal responsibility to look after them well. Neglecting it is neither justified nor in accordance with *Shariat* (Islamic code of conduct). Naqshbandi Masters do not consider it appropriate to run away from their responsibilities. They always lay stress on duly fulfilling one’s social responsibilities.”

Once a dervish visited Khwaja Yusuf Hamadani (Rah.) and said that he was in the company of Shaykh Ahmad Ghazali, who was eating together with his disciples that suddenly he entered a state of ecstasy and later he said that just now the Holy Prophet (Sal.) appeared and fed me a mouthful. Khwaja Yusuf Hamadani (Rah.) replied: “These are all imaginations meant for nurturing the beginners of the spiritual journey.” He meant that such visions are signs of the beginning, not perfection.

In *Sama*¹⁶ (Spiritual gathering in which dervishes sing and dance in ecstasy) music is divine blessing and a bearer of glad tidings. It is food for the souls, nourishment for the bodies, life for the hearts and stability for the secrets. It is the revealer of secrets, like the bright lightening and the luminous Sun.

Fakirs should not visit Kings and they should ensure that what they eat should not be from unlawful earnings.

Someone asked him: “What should we do when the Friends of Allah (Saints) depart from us?” He said: “Recount what they said.”



Tomb of Khwaja Yusuf Hamadani (Merv, Turkmenistan)

¹⁶ Sama-Sama in those times was a Sufi gathering where dervishes listened to a singer who would sing in praise of God (or Master) without music, while others would listen intently. Later on, some Sufis added music in Sama.

Hajrat Abdul Khaliq Ghujdawani (Rah.)

“YA ILAHI! IZZATE DUNIYA VA DEEN HO ATA,
ABDE KHALIQ GHUJDAWANI BAHAYA KE VASTE”
(Bless me with honor in both the worlds, O God!
For the sake of modest Abdul Khaliq Ghujdawani)

Hajrat Abdul Khaliq Ghujdawani (Rah.) was the fourth but the main disciple and spiritual heir of Khwaja Yusuf Hamadani (Rah.), who succeeded him in the Golden Chain of the Naqshbandi Order. He was one of the most prominent ‘*Khwajgan*’ (Master or teacher) of the Central Asia, who was the founder of the Aziza-Naqshband Sufi Order. He was born towards the end of the 11th Century AD or in the beginning of the 12th Century AD at a place called Ghujdawan, about 30 KMs from Bukhara in Uzbekistan. His revered father Sheikh Abdul Jamil (Rah.) was a descendant of Hajrat Imam Malik (Rah.), who in turn was a disciple of Hajrat Imam Jafar Sadik (Raj.) and he was a well known scholar and adept in spiritual sciences. His mother was a princess, the daughter of the King of Seljuk, Anatolia.

It is said that his father was informed by Hajrat Khijr¹⁷ (or Khidr) (Ala.) that you would be blessed with a son, who should be named ‘Abdul Khaliq’ and that he (Hajrat Khidr) would take care of him and guide him spiritually through his (Hajrat Khidr’s) spiritual linkage. With the passage of time, his father had to shift with his family from Rome and settled in Ghujdawan, near Bukhara, where Hajrat Abdul Khaliq Ghujdawani (Rah.) was born and brought up. He was educated in Bukhara and his teacher was Hajrat Imam Sadruddin, a renowned scholar of his time. Once while reading the Qur’an, he came across this verse, “Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He does not love those, who exceed the limits.” (7:55) It meant that one should remember the God in his heart (*Anahad Nad* or silent *Jikr*) secretly. He asked his teacher about it saying that if the *Jakir* (one, who remembers) recites with tongue and if the body makes any movement, it would be known to people and would not remain a secret; and if he remembers the Lord in his heart than according to this Hadit that “The Satan runs in the veins of man the same way as blood”, the Satan would become aware of it (the remembrance in heart). His teacher told him that this is hidden and heavenly knowledge. God willing He will send one of His saints to reveal to him the reality of this secret remembrance or silent *Jikr*.

From then onwards Hajrat Abdul Khaliq Ghujdawani (Rah.) started looking for some saint, who may tell him about the silent *Jikr*. One day when he was resting at the gate of his garden, an old dervish appeared there. Hajrat Abdul Khaliq Ghujdawani (Rah.) received him with great reverence. The old dervish told Hajrat Abdul Khaliq Ghujdawani (Rah.) that “I find in you the signs of a great saint. Have you received initiation (formal initiation by a Master) or not.” Hajrat Abdul Khaliq Ghujdawani (Rah.) replied that “I am looking forward for it.” The old dervish then revealed his identity that he is Khijr (Ala.) and told him that “I

¹⁷ Khijr-Khijr or Khidr is a figure described in the Qur’an as a righteous servant of God possessing great wisdom or mystic knowledge. In various Islamic and non-Islamic traditions, Khidr is described as a messenger, prophet, Wali, or Servant of God. He is mentioned in the Bible, as well, who had met Prophet Moses.

take you under my protection” and then he taught him how to recite ‘La Ilaha Illallah’ holding his breath, under water in a pond and asking him to practice it repeatedly. In the cave of mount Saur the Almighty and Exalted had revealed the secret of the ‘*Khutb:-e-Khwajgan*’ [the *Japa* (recital) of Masters] to (the spirit of) Hajrat Abdul Khaliq Gajdevani (Rah.), who is the first to introduce silent *Jikr* (recital, Japa) in this Order. Hajrat Abdul Khaliq Ghujdawani (Rah.) followed the instructions and met with success in his efforts.

After some time when Hajrat Khwaja Yusuf Hamadani (Rah.) visited Bukhara, Hajrat Abdul Khaliq Ghujdawani (Rah.) met him and kept on visiting him. He used to say that when he was around twenty-two, Hajrat Khijr (Ala.) asked Khwaja Yusuf Hamadani (Rah.) to raise him spiritually. Although Khwaja Yusuf Hamadani (Rah.) used to practice ‘*Jikr-Jahar*’ (chanting with tongue-loud *Jikr*) but he asked Hajrat Abdul Khaliq Ghujdawani (Rah.) to practice *Jikr*, as instructed by Hajrat Khijr (Ala.), i.e. silent *Jikr*. Hajrat Abdul Khaliq Ghujdawani (Rah.) is the first saint to introduce, promote and attain perfection in silent *Jikr* in the Naqshbandi Sufi Order. He received the full authorization in this Order from Hajrat Khwaja Yusuf Hamadani (Rah.) and succeeded him as his spiritual heir.

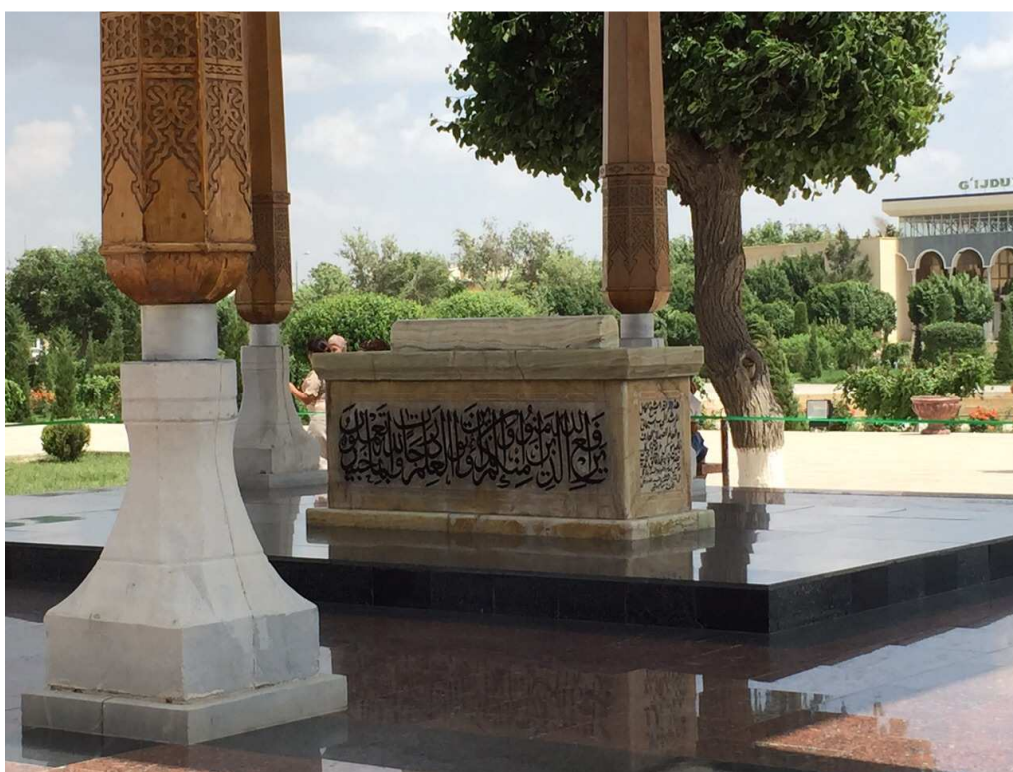
One day he was crying in his prayer room. His disciples asked him that “You are such a righteous person and people have great respect for you and yet you are crying, which is inexplicable.” Hajrat Abdul Khaliq Ghujdawani (Rah.) replied that “When I look towards the God and think about His indifference, I get closer to Him but I fear the God thinking that unknowingly, I might have not done some such thing that He may not like.”

His fame reached far and wide as a saint par-excellence and people used to throng to visit him. In his letter to his son al-Qulb al-Mubarak Sheikh Auliya al-Kabir, Hajrat Abdul Khaliq Ghujdawani (Rah.) writes:

“O My Son! I ask you to observe austerities and keep yourself busy in *Jikr* and prayers. Beware of your mind. Obey the Almighty and Exalted and the Prophet (Sal.). Take care of your duties towards your parents since these attributes are a source of praise to the Almighty God. Obey the orders of the Almighty and Exalted so that He protects you. Whether or not you remember the Holy Qur’an, you should read it attentively with contemplation, prudence, grief and wailing. Make effort to acquire esoteric knowledge (*Brahm-Vidya*); read Islamic scriptures and Hadits and keep away from ignoramus Sufis. Also keep away from the public, as that may distract you from your path. Live in anonymity in order to safeguard your faith. Neither build nor reside in a *Khanqah* (retreat or hermitage). Follow the Prophet (Sal) and the elders of the Order in your conduct. Offer prayers (Namaz) with people. Do not cultivate any desire to occupy any post or to become famous. Keep away from the Kings and their families. Do not indulge in excessive eating or sleeping. Spend time in solitude and live on honest earnings. Stay away from the worldly desires lest they may distract you. Do not laugh much as it destroys your mind. Do not indulge in praising your own self, nor indulge in arguing with people nor ask for anything from anyone except the God. Do not be free from the fear of punishment by the God nor lose hope of His Mercy and Grace. Take the middle path between fear and delight as it is the path of seekers. Always be mindful of the death. Never look for anyone to serve you and be alert in serving your teachers and elders. Do not doubt their

behavior nor disobey any *Satguru* (a true spiritual teacher). One, who speaks ill of them, should never think of safety, because he does not understand them. Dedicate all your deeds to the God and pray Him humbly.

Your mind ought to engage in contemplation of God and body in offering *Namaz*. Your deeds should be without wiles and you should seek restraint in your prayers. Your clothes should be old, friends should be dervishes, mosque your residence and religious books be your only belongings. Unless one has these five qualities, do not have any relation with him: first he should prefer poverty over riches; second he should prefer knowledge over worldly affairs; third he should prefer irreverence over reverence; fourth he should be seeking worldly and divine sciences and fifth he should always be ready for the death. And lastly, O My Son! The way I learnt and remembered these instructions from my Master (*Pir*) and followed them, similarly you should also follow them.”



Tomb of Hajrat Abdul Khaliq Ghujdawani and his mother (Ghujdawani, Bukhara)

Hajrat Abdul Khaliq Ghujdawani (Rah.) coined the following Sufi principles, which were later adopted by all the Sufi Orders:

(i) *Hosh Dar Dam* (Conscious Breathing): The true seeker should always be alert that he does not take any breath devoid of God’s remembrance. He must remain in God’s Presence with every breath. Every breath taken consciously is alive and every breath taken in heedlessness is to be considered to have been lost. One should ensure with every breath that he does not indulge in doing a wrong or a sin. Shah Naqshband (Rah.) after whom the Naqshbandi Order is named said, ‘This Order is built on breath. One, therefore, must safeguard his breath in the time of his inhalation and exhalation and in between.’ Similarly, Ubaidullah al-Ahrar (Rah.), a great Sufi Master of the Naqshbandi Order said, ‘The most

important mission for the seeker in this Order is to safeguard his breath.’ In his book, *Fawatih al-Jamal*, Sheikh Abul Janab Najmuddin al-Kubra said, ‘*Dhikr (Jikr)* is flowing in the body of every single living creature by the necessity of their breath-even without will-as a sign of obedience, which is part of their creation.’ It is, therefore, necessary to be in the Presence of the Almighty with every breath, in order to realise the Essence of the Creator. It is, however, difficult for seekers to secure breath from heedlessness. Therefore, they must safeguard it by seeking forgiveness, which will purify and sanctify it and prepare them for the Real Manifestation of the Almighty everywhere.



Tomb of Hajrat Abdul Khaliq Ghujdawani (Ghujdawan, Bukhara)

(ii) *Nazar Bar Kadam* (Watch Your Step): It means that the seeker should take each step forward consciously i.e. one should avoid doing anything which may drag him down or which may obstruct his spiritual progress. It also means that one should avoid looking here and there aimlessly as the mind forms impression by looking at things. This is why Sufi saints ask their followers to look at their feet while walking. As the mind becomes more and more purified by various practices, it becomes more and more prone to be afflicted; a spot on a spotless clean sheet is more likely to be visible and noticed than on a dirty sheet. The first glance is, however, harmless but a second look i.e. a deliberate look forms an impression on the mind. One should therefore, take each step forward in the remembrance of God.

Hajrat Shamsuddin Habib Allah (Rah.), another great Sufi Master of the Naqshbandi Order, said about his Master Sheikh Nur Muhammad (Rah.) that once when a man was coming to meet him, his eyes fell on a woman on the street. As soon as he reached before Sheikh Nur Muhammad (Rah.), he told him that he saw traces of adultery in him and asked

him to protect his eyes next time. Similarly, once a man saw an alcoholic on the street. When he reached before Sheikh Nur Muhammad he told him, 'I am seeing in you the traces of alcohol.' A similar incidence is related to Thakur Ramsinghji Sahab, another great Sufi Master of the Naqshbandi Order of the present time. A young person used to visit him. Once when this man was coming to visit him his eyes fell on a girl. When she had crossed him, this man turned back and saw her again. When he met Thakur Ramsinghji, he remarked, 'Here come some people, who turn back and see others' and then started talking something else. This remark had a deep impact on that man and he gave up this habit.

It is said that Gautam Buddha used to walk slowly and that he took every step forward with full consciousness. Similarly Prophet Muhammad (Sal.) also while walking never looked left or right but towards his feet. Lowering the gaze i.e. looking at the ground is also a sign of humility. Those in authority, full of pride and arrogance do not look down. Keeping eyes on one's feet also helps one to concentrate and to reach his destination faster.

Sheikh Ahmad al-Faruqi, a great Sufi Master of the Naqshbandi Order, in one of his letters has written that the gaze precedes the step and the step follows the gaze. When the step reaches that place, gaze is raised higher and then the step again follows the gaze. Spiritually it may mean that one must keep his objective constantly in mind and if one does so one is sure to reach his destination.

(iii) *Safar Dar Watan* (Journey Homeward): This means that the seeker must move from the world of creation to the world of Creator. Moving away from worldly desires and human weaknesses and acquiring divine characteristics is known as '*Safar Dar Watan*.' Keeping this in mind, the seeker should try to spend his time in the remembrance of God.

The Naqshbandi Sufi Order divides this journey into two parts. The first is external in which the seeker desires and searches for the Master. Naqshbandi seekers have been undertaking journey in search of a Master and when they reach an accomplished Master (*Satguru*), their journey ends at his feet. If, however, they come across such a Master at their own place (city or town), they give up the journey and stay with him. The second part of the journey, which is called internal journey, begins with the blessing and grace of the Master. The internal journey leads to the purification of his heart and makes him eligible to receive Divine grace. Hajrat Ubaidullah al-Ahrar (Rah.) has said that on finding such a Master (*Satguru*) the seeker should try to attain steadiness and establish perfect spiritual linkage with him. When the worldly desires vanish from his heart, divine light engulfs the seeker. There is no harm if the seeker now goes elsewhere, i.e. in visiting other saints. After purification of the heart, however, even the desire of *Safar* (journey) also vanishes.

(iv) *Khilawat Dar Anjuman* (Solitude in Crowd): '*Khilawat*' means seclusion, both external and internal. External seclusion requires the seeker to be away from people, staying by himself and spending his time in the remembrance of God. This helps in gaining control over sensual perceptions and reaching the state of internal seclusion. The internal seclusion means whether amidst a crowd, walking or doing anything else, one should constantly have his mind attuned to the Almighty. This is the state of Sufi adept that they remain constantly in

the Presence of the Almighty. Worldly affairs do not disturb them, as Sheikh Ahmad Faruqi has said, 'Perfection is not in exhibition of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment.'

(v) *Yad Kard* (Essential Remembrance): '*Yad*' means remembrance and '*Kard*' means essence of remembrance. Continuous recital of the name of the God (the internal practice as directed by the Master) and in such a manner that the seeker starts feeling the presence of the Master or the Almighty in his heart is the Essential Remembrance. Heart remaining in the Presence of God or the Master with love and respect is the real objective of *Yad Kard*.

(vi) *Baj Gasht* (Returning): The literal meaning of '*Baj Gasht*' is to return back to the origin. In its true sense, however, it refers to developments during internal practice when the seeker may come across different experiences such as sighting of light, activation of the spiritual chakras (plexus), acquisition of miraculous powers etc. These experiences may often result in the downfall of the seeker due to arousal of the ego. The great Masters of the Naqshbandi Order have, therefore, recommended the seekers to keep on praying the Almighty at intervals that He alone is the objective of the seeker; He may give strength to the seeker to be happy in whatever condition He keeps and beg Him for His love and knowledge.

(vii) *Nigah Dasht* (Attentiveness): The seeker should always keep an eye on his internal condition so that no doubt or ill thought ever arises in his mind and he constantly keeps on remembering the Almighty. If ever such a thought arises, one should immediately check that thought and throw it out of his mind, otherwise if it once stays in mind, it may become difficult to clear it later. Sufism is to protect one's heart from bad thoughts and from worldly inclinations.

(viii) *Yad Dasht* (Recollection): It means continuous remembrance. When the seeker through practice becomes so adept that the remembrance continues in the heart effortlessly on its own, it is called *Yad Dasht*.

Later on, Hajrat Muhammad Baha'uddin Shah Naqshband (Rah.), from whom this Order acquired its name, (known earlier as Tariqat-e-Khwajagan) added three more principles to these eight principles. These are:

(ix) *Wakoof Zamani* (Awareness of Time): It literally means beware of time. The seeker must watch that the time at his command is spent in the remembrance of the Almighty and he must make all efforts to make progress on the path of spirituality. The seeker must recount his actions and deeds and seek His forgiveness for the wrong doings. Shah Baha'uddin Naqshband (Rah.) has said that the seeker must know his internal condition as to whether he should thank God (*Shukr*) for the same or he should seek His forgiveness (*Tauba*). Maulana Yakub Charkhi (Rah.) has explained this by stating that if the seeker finds that he is not able to concentrate and engage wholeheartedly in the spiritual practices, he should seek forgiveness and when he finds pleasure and feels charged with divine emotions, he should thank God. In short it refers to introspection by the seeker and to act accordingly so that no moment is spent without remembrance.

(x) *Wakoof Adadi* (Awareness of Numbers): It literally means beware of number. According to the principle of *Wakoof Adadi*, while holding the breath one should recite the name of the God, feeling His Presence in the heart, in odd number i.e. 1,3,5,7,9,11,21 etc. The real meaning of *Wakoof Adadi*, however, appears to be that the Almighty is One and He likes Oneness. It perhaps also means that one should remember the Almighty alone.

(xi) *Wakoof Qulbi* (Awareness of the Heart): It literally means beware of your heart. The seeker should always keep an eye on his heart (*Qulb*) so that his attention is always towards the Divine Presence and it is not diverted elsewhere. The remembrance must be through heart and the heart should be fully absorbed in the remembrance.



At the shrine of Tomb of Hajrat Abdul Khaliq Ghujdawani (Ghujdawan, Bukhara)

In his book ‘Faslul-Kitab’, Sheikh Muhammad Parsa, a friend and biographer of Shah Naqshband (Rah.), said that the method of Sheikh Khwaja Abdul Khaliq al-Ghujdawani in *dhikr* and the teachings enunciated in his Eight Principles were embraced and hailed by all 40 *Tariqats* (Sufi Orders) as the way of truth and loyalty. This achievement made him the greatest saint of his time.

He passed away on 12 Rabi ul-Awwal 575 Hijri. His tomb is located in Ghujdawan near Bukhara, where visitors keep on thronging to receive his blessings.

Hajrat Abdul Khaliq Ghujdawani (Rah.) had four main Khalifas (vicegerents). The first was Sheikh Ahmad as-Siddik (Q.S.) from Bukhara; the second was Kabir al-Auliya Sheikh Arif Auliya al-Kabir (Q.S.) and he was also from Bukhara; the third was Sheikh Sulaiman al-Kirmani (Q.S.) and the fourth was Hajrat Khwaja Arif Rewakari (Q.S.), who succeeded Hajrat Abdul Khaliq Ghujdawani (Rah.) in the Naqshbandi Sufi Order.



At the Tomb of Hajrat Abdul Khaliq Ghujdawani with Imam Sayyed Asror (Ghujdawan, Bukhara)

Khwaja Arif Rewakari (Rah.)

“YA ILAHI! KAMIL UL-IMAN BANA DE TU MUJHE,
KHWAJAE ARIF REWAKARI MARDE KHUDA KE VASTE”

(Make me firm in my faith, O God!

For the sake of Your devotee Khwaja Arif Rewakari)

Hajrat Khwaja Arif Rewakari (Rah.), who was one of the four main Khalifas of Hajrat Abdul Khaliq Ghujdawani (Rah.), succeeded him in the Naqshbandi Sufi Order. During his life-time he continuously presented himself in the service of Hajrat Abdul Khaliq Ghujdawani (Rah.) and attained perfection (received complete esoteric knowledge; *Brahm-Vidya*) under his tutelage. He was a great saint, who not only taught worldly sciences to people but imparted them spiritual knowledge also. The first Khalifa of Hajrat Abdul Khaliq Ghujdawani (Rah.) Sheikh Ahmad as-Siddik (Q.S.) a little before departing from this world asked all his disciples to join in the service of Hajrat Khwaja Arif Rewakari (Rah.).

Hajrat Khwaja Arif Rewakari (Rah.) was born on 27 Rajjab 551 Hijri (15 September 1156) in a village named Rewakar, about 30 KMs away from Bukhara. The manuscript of one of the books authored by Hajrat Khwaja Arif Rewakari (Rah.), titled ‘Arifnama’ is available in the library of the shrine of Moosa Jai Sharif in Pakistan. He appointed Hajrat Khwaja Mahmud Fagnavi as his spiritual heir and left this mortal world on the first of the Shawwal month of 616 (or 636) Hijri (i.e. December 1219 Or 1239). His tomb is located in the village Rewakar, about 45 KMs North of Bukhara, which is now known by the name Safirkone. Many people visit the shrine to receive his blessings.



Tomb premises of Hajrat Khwaja Arif Rewakari (Rewakar, Bukhara)

He was a contemporary of many great Sufi saints like Sheikh Najimuddin Kubra (Q.S.) (d 617 AH), who was the founder of Kubarvi Sufi Order; Sheikh Shahabuddin Suhrawardi (Q.S.) (d 632 AH), who lived in Baghdad and was the founder of the Suhrawardi Sufi Order and Sheikh Muinuddin Chishti (Q.S.) (d 633 AH), who was the founder of the Chishti Sufi Order.

Some of his main sayings/teachings are given below:

One, who prays ten times daily saying “O God! Guide the Community of Muhammad (Sal.), O God! Bless the Community of Muhammad (Sal.) and O God! Remove all afflictions from the Community of Muhammad (Sal.) is surely to be counted amongst the saints known as the substitutes or transformed ones.

Until the God accepts you as a disciple, stand firm in your faith. Make remembrance of death your companion.



Tomb of Hajrat Khwaja Arif Rewakari (Rewakar, Bukhara)

To get rid of afflictions, one should keep them a secret from people, as they can be of no help to you. They can neither remove them nor can stop them reaching you. It means that the God alone is your only refuge, Who alone helps you and removes your afflictions.

The heart of one, who keeps too much hope in future, is veiled; he is deprived of the good found in God's Way.

One, who seeks paradise without any good deeds, commits sin of sins and one, who expects intercession by saints without a justified cause, suffers from conceit.

It is strange that one comes across many who are righteous but few who are firm believers.

There are three kinds of hearts. Like mountains, which are steadfast, nothing can move them; like palm-tree, which have strong roots but the branches keep shaking and like feathers, which keep on swinging from left to right with the slightest puff of wind.

Whoever hopes to protect his faith, he must keep away from people.

O God! Punish me in whatever way if You so desire but do not keep me away from Your Presence.



Tomb of Hajrat Khwaja Arif Rewakari (Rewakar, Bukhara)

Khwaja Mahmud Inzir Faghnavi (Rah.)

“YA ILAHI! DOOR KAR JISMI ALALAT AUR RUHANI MERI,
KHWAJAE MAHMUD MURSHID BAZIYA KE VASTE”

(O God! Remove all my physical and spiritual afflictions,
For the sake of enlightened guide Khwaja Mahmud Faghnavi)

Hajrat Khwaja Mahmud Faghnavi (Rah.) was the main disciple and spiritual heir of Hajrat Khwaja Arif Rewakari (Rah.). When it was his last, Hajrat Khwaja Arif Rewakari (Rah.) appointed him as his successor in the Naqshbandi Sufi Order and authorised him to guide people. He was born on the 18th of Shawwal in 628 AH (18/19 August 1231) in a village called Faghna about 5 KMs away from Bukhara. In his young days he used to work as a mason. He spent his life in guiding people to the Presence of God. He was the first of the Khwajgan saints, who practiced *Jikr-Jahar* (chanting with tongue-loud *Jikr*). Before him, from the time of Hajrat Abdul Khaliq Ghajdawan (Rah.), Khwajgan saints had taken to silent *Jikr* (remembrance in heart, *Anahad Nad*). He, however, adopted loud *Jikr* taking into consideration the need of that time.

Once Hajrat Khwaja Kabir (Q.S.), son and Khalifa of Hajrat Abdul Khaliq Ghajdawan (Rah.) objected against the practice of *Jikr Jahar* adopted by Khwaja Mahmud Faghnavi (Rah.) asking him as to why did he adopt this practice when the earlier saints practiced silent *Jikr*. Khwaja Mahmud Faghnavi (Rah.) replied that ‘I was asked to practice *Jikr Jahar* by Hajrat Khwaja Arif Rewakari (Rah.) when he was breathing his last.’ The author of the book ‘Halat Mashayakh Naqshbandi Mujaddiya’, Hajrat Maulana Muhammad Hasan in this regard has opined that it would have been like asking for loud recital of *Qalma* near a dying person, which Khwaja Mahmud Faghnavi (Rah.) took as an approval for *Jikr Jahar*.

Once in an assembly of scholars where Khwaja Mahmud Faghnavi (Rah.) was present, Sheikh Shams al-Halwani requested Sheikh Hafijddin, who was a scholar of worldly sciences to ask him (Khwaja Mahmud Faghnavi) as to why does he practice *Jikr Jahar*. Khwaja Mahmud Faghnavi (Rah.) replied, “O Allah! My only objective is to reach You. Bless me to be happy with Thy will. Give me Your love and forgive me for my faults. *Jikr Jahar* is the best for awakening the hearts of people in oblivion and if your intention is right you would get the proof of the approval of practicing *Jikr Jahar*.” And on being asked for whom practicing *Jikr Jahar* was justified, he replied that “Those who are away from falsehood, speaking ill of others, keeping doubtful or unlawful belongings and those who are away from hypocrisy and who have distanced themselves from everything else except the God, for them *Jikr Jahar* is the best. This purifies their hearts from the evil of vanity and the desire to attain fame.”

It is said that once Hajrat Ali Ramitani (Rah.) (main disciple and spiritual heir of Hajrat Faghnavi) had a glimpse of Hajrat Khijr (Ala.). On being asked about a *Pir* (Master), who should be followed, he (Hajrat Khijr) took the name of Khwaja Mahmud Faghnavi (Rah.).

It is also said that Khwaja Mahmud Faghnavi (Rah.) in order to attain the Knowledge of God, followed the foot-steps of Prophet Muhammad (Sal.) and in order to reach the station of the ‘Word of God’ (to attain the status of entering into dialogue with God), he followed the foot-steps of Hajrat Moses (Sal.). He got his mosque built in Baviqni near Bukhara where he used to teach his students.



Tomb premises of Khwaja Mahmud Faghnavi (Faghna, Rewakar near Bukhara)

It is said that Hajrat Khwaja Dahkan Qalbi (Rah.), who was a Khalifa of Hajrat Khwaja Auliya Kabir (Rah.) (son and Khalifa of Hajrat Ghujdawai), when his end was near prayed the Almighty to send him a friend of Allah, with whose help he may die as a believer. In answer to his prayer the spirit (*Ruh*) of Khwaja Mahmud Faghnavi (Rah.) visited Hajrat Khwaja Dahkan Qalbi (Rah.) and while returning out of love and pity he passed over the head of Hajrat Ali Ramitani (Rah.) in the form of a big white bird saying that ‘O Ali! Do not give up living like a true man and be brave.’ He was seen and his presence was felt not only by Hajrat Ali Ramitani (Rah.) but by his colleagues as well, who were present there and as a result they were not in their senses for a while. When they returned to normalcy, Hajrat Ali Ramitani (Rah.) on asking told them that Hajrat Faghnavi (Rah.) was blessed by the Almighty and Exalted to take the form of any creature he desired.

He passed away in Kilit, near Bukhara on the 17th of Rabi ul-Awwal 717 AH (29/30 May 1317). His tomb is located in Faghna near Bukhara.



Tomb premises of Khwaja Mahmud Faghnavi (Faghna, Rewakar near Bukhara)

Khawaja Ali ar-Ramitani (Rah.)

“YA ILAHI! DOOR KAR DUNIYA VA DEEN KE DARD DUKH,

HAJRATE KHWAJA AZIZAN BADSHAH KE VASTE”

(O God! Remove all afflictions of both the worlds,
For the sake of King of saints Hajrat Khwaja Azizan)

Hajrat Ali ar-Ramitani (Rah.) was the spiritual heir of Hajrat Khwaja Mahmud Faghnavi (Rah.), who was guided by Hajrat Khijr to serve Hajrat Faghnavi (Rah.) for his spiritual progress. He was born in Ramitan, about 7 KMs from Bukhara in 585 AH. Though his name was Ali ar-Ramitani, he was popularly known as Azizan, as he used to address himself as ‘Azizan’. People of Khwarezm (the center of the Iranian Khwarezmian civilization; Khwarezm belongs partly to Uzbekistan, partly to Kazakhstan and partly to Turkmenistan) used to call him by the name Khwaja Ali Bawardi. It is said that he benefitted from the company of Maulana Jalaluddin Rumi (Rah.). From Ramitan he had shifted to Baward and later from there to Khwarezm, where he lived till end.

In Ramitan he gained knowledge of scriptures, the Holy Qur’an, Hadits and Jurisprudence and became very famous. When he met Hajrat Khwaja Mahmud Faghnavi (Rah.) for spiritual training, he was quoted on matters relating to jurisprudence, as he had acquired deep knowledge of the subject. In the company of Hajrat Khwaja Mahmud Faghnavi (Rah.), he made great spiritual progress and became famous in the name of ‘Azizan’, which in the Persian language is used to denote “exalted”.

Deep understanding of the Holy Qur’an and the depth of his knowledge is revealed by the following incidence. Once Sheikh Fakhruddin an-Nuri asked him why it is so that Allah on the Day of Promise asked “..Am I not your Lord?” They said, “Yes, we testify” (7:172) but on the Day of Judgment He would ask..“To whom does the sovereignty belong today?” (40:16) but no one would respond. Why it is that on the first occasion they responded but not on the second occasion?

Hajrat Azizan explained that the first question, “..Am I not your Lord?” was asked to the humankind on the day when Allah created the obligation on everyone to follow the Holy Qur’an and it included the obligation to answer a question when asked. But on the Day of Judgment all obligations come to an end and on that day the awareness of the Truth and spiritual world begins. In spirituality there is no better utterance than silence because spirituality is a flow from heart-to-heart and is not related to the tongue. There was, therefore, no obligation to respond on the second occasion. The Almighty and Exalted Himself gives the answer to His question, “To whom belongs the Kingdom this day” by saying, “It belongs to God, Who is Unique and Irresistible.”

Initially he engaged himself in weaving and, therefore, he was called ‘*Nassaj*’ (the weaver). Someone asked him to define *Iman* (faith or belief). He according to the trait of his profession replied ‘To snap and rejoin’ meaning thereby to withdraw from the world (worldly desires) and turn towards the God. Someone taunted at him that he was ‘*Bazaari*’

(belonging to the market) because he used to frequent the market in connection with his profession. He replied, ‘O Azizan! The God likes “*Zaari*” (wailing), then why should not he be “*Bazaari*” (Ba+Zaari) meaning thereby that since the God likes melting of heart, why should not he be so?’

Once a guest visited him and by chance there was nothing at home to serve him. Suddenly one of his close disciples, who was a baker and used to sell bread, came to visit him with a basket full of breads. Hajrat Azizan was very pleased with him and told him that he had rendered a great service to him at that difficult moment when there was nothing at home to serve the guest. He asked him to seek whatever he wished. He replied, “I wish to become exactly like you.” Hajrat Azizan (Rah.) told him that it was a very difficult task and that he (the baker) would not be able to bear it. The baker did not agree to change his wish. Hajrat Azizan then took him to a corner of his house and started giving him ‘*Tavajjoh*’ (transmission of spiritual vitality by focusing attention). After sometime when they both came out, they were both alike, physically and spiritually. The baker lived for forty days thereafter and Hajrat Azizan took care of his family after his demise.

He received a divine inspiration to move from Bukhara to Khwarezm. On reaching Khwarezm, he didn’t enter the city. He stayed outside the city and sent his messenger to seek the permission of the King telling him that a poor weaver seeks the permission of the King to enter the city and to stay in it and that he would go back if the permission was denied. He asked the messenger to obtain a written letter, signed by the King, granting his permission. The King laughed at this strange request saying that the saints have simple and child-like temperament and handed over written permission to the messenger. Hajrat Azizan (Rah.) entered inside the city with the written permission of the King and began to promote the Naqshbandi Sufi Way amongst the people of the city. He used to go to the town center, talk to the people, asking them to come to his assembly and used to pay their wages for that day. The entire city became his followers, pious worshippers and dedicated keepers of remembrance. Soon he became very famous and people from all around started visiting him. His popularity frightened the King and his ministers that a large population was following him and this may not be a cause of some trouble for them. The King asked him to leave the city. Hajrat Ali ar-Ramitani (Rah.), however, had already foreseen this possibility. He sent the permission letter back to the King. The King felt humiliated and realised his mistake. He came to Hajrat Ali ar-Ramitani (Rah.) apologized for his behavior, asking for his forgiveness and became one of his close followers.

It is said that Hajrat Sayyed Ata (Rah.), who was a contemporary of Hajrat Azizan (Rah.) and belonged to this very Naqshbandi Sufi Order, used to be a little upset with him. Once he committed some such impudence towards Hajrat Azizan (Rah.) that at that very moment his son was taken in custody by the Turks, who took him away with them. Hajrat Sayyed Ata (Rah.) realized his mistake. He immediately asked food for a feast to be prepared and with great humility invited Hajrat Azizan (Rah.) to join the feast. Hajrat Azizan (Rah.) agreed. There were other guests too. Hajrat Azizan (Rah.) was in a delighted mood and was in a state of ecstasy. The table was laid and the servants began to serve. Hajrat Azizan addressed himself saying, “Ali (he himself) would not touch the salt and the food until the son of

Sayyed Ata is not present at the table.” Having said this, he sat quietly for a little while. All the people were waiting that suddenly there was a chaos amidst which Sayyed Ata’s son arrived there. People were astonished and they asked the boy as to how did he arrive there? He said, “I do not know anything else except that that a little while ago, I was in the custody of Turks and now I am amidst you.” People were so deeply impressed by this that then and there many of them bowed at the feet of Hajrat Azizan (Rah.) and became his disciples.

Hajrat Azizan (Rah.) had two sons, the elder one was Khwaja Muhammad and the younger one was Khwaja Ibrahim. Hajrat Azizan (Rah.) appointed the younger son as his Khalifa and on being asked he replied that his elder son would not live for long after his death. It happened the same way and his elder son died just nineteen days after his death. He appointed Hajrat Muhammad Baba as-Samasi (Rah.) as his spiritual heir.

Hajrat Azizan (Rah.) lived for 130 years and passed away in 715 AH (25/26 December 1315). Some believe that he passed away in 721 AH (20/21 October 1321). His tomb is located in Ramitan near Bukhara.



Tomb premises of Hajrat Ali ar-Ramitani (Ramitan, Bukhara)

Some of his main sayings/teachings are given below:

Do but don't count.

Accept your faults and continue doing the work. Be in Divine Presence while eating and talking.

The Almighty and Exalted has given importance to *Tauba* (repentance) and since He has attached importance to *Tauba*, He would surely accept it.

For centuries, Muslim scholars have been advocating for the recital of ‘La Ilaha Illallah’ in loud voice at the time of death. It is, however, not known when the death would approach. It is, therefore, proper to recite “La Ilaha Illallah” loudly, every moment.

For a beginner it is appropriate to chant ‘La Ilaha Illallah’ with tongue but for an adept it should be recited silently in heart. A beginner has to make a lot of effort in concentrating on God as his mind waivers. The mind of an adept attains steadiness and is, therefore, easily tuned to *Jikr*. All his inner and outer parts and, therefore, his entire body gets tuned to remembrance of God. One day’s effort of an adept is, therefore, equal to one year’s effort of a beginner.

If any of the followers of Hajrat Gujhdawani (Rah.) was present at the time of crucifying Mansoor (al-Hallaj), he would have never been crucified because there would have been at least some one to save him.

A teacher must teach every student according to his (student’s) capability and conditioning. Prayer should be made with such a tongue, which has not committed any sin. It means to show great humility before the friends of Allah so that they pray for you.

One should engage in spiritual practices but count them as not done, i.e. one should think that he has not done anything and consider oneself a defaulter and start afresh.

If one becomes oblivious of God in the company of someone, he should consider that man a Satan in the form of man, who is worse than a Satan because the Satan obstructs openly and that person does it secretly.

A good friend is better than good deeds because a good deed may arouse ego but a good friend would give good counsel.

Presence by heart is better than physical presence.

Bandgi (*Ibadat*-worship) means not to ask God anything else except the God.

If one possesses nothing but if his mind is not free from desires, it is not internal indifference. On the other hand with everything being available, mind having no desire, is internal indifference.

The seeker ought to find a place in the heart of a *Sant-Satguru* (a true saint) through his righteous conduct and service. Their heart is the place which the God looks into and showers His grace and if the seeker is present there, he would also be recipient of that grace.



Tomb of Hajrat Ali ar-Ramitani (Ramitan, Bukhara)

Khwaja Muhammad Baba as-Samasi (Rah.)

“YA ILAHI! SHARAH PAR JAB TAK JIUN SABIT RAHOON,
HAJRATE KHWAJA MUHAMMAD BAATA KE VASTE”

(O God! Give me strength to follow the scriptures till death,
For the sake of blessed Hajrat Khwaja Muhammad)

Hajrat Khwaja Muhammad Baba as-Samasi (Rah.) was the ablest disciple and spiritual heir of Hajrat Ali ar-Ramitani (Rah.). When the end of Hajrat Ali ar-Ramitani (Rah.) was near, he appointed Khwaja Muhammad Baba as-Samasi (Rah.) as his Khalifa and asked his followers to be under the tutelage of Hajrat Baba as-Samasi (Rah.). He was born on 25 Rajab 591 AH (5/6 July 1195) in Samas, about 5 KMs away from Bukhara. He was adept in both the worldly and spiritual sciences. People used to come to visit him from distant places in order to benefit from his company (*Satsang*). He had studied in depth the holy Qur'an, Hadits and Jurisprudence and had memorized the holy Qur'an, which also helped him greatly in his spiritual progress. At times he was so absorbed in the remembrance of God that he would forget himself. He had a grapery where while trimming the branches hacksaw used to drop down from his hands in a state of self-oblivion.

Sheikh Muhammad Baba as-Samasi (Rah.) has mentioned about one of his great experiences. He once visited his Master, Sheikh Ali-Ramitani. When he appeared before his Master, he said, 'O My Son! I am seeing in your heart a burning desire for Ascension (to be in the Presence of God).' Immediately Muhammad Baba as-Samasi (Rah.) entered into a state of vision that he was walking day and night to reach the Mosque of the Dome, Masjid al-Aqsa. On reaching Masjid al-Aqsa, he entered and saw a man clothed all in green. He welcomed him and said that they have been waiting for him for a long time. On asking the date and time he realised that he had taken three months to reach the mosque. The man in green told him that his Sheikh, Sayyed 'Ali ar-Ramitani (Rah.), has been waiting for him there for a long time. He went inside and offered prayers led by his Sheikh. After completing the prayer, his Sheikh looked at him and said that he had been ordered by the Prophet to accompany him from the Mosque of the Dome to the Sibratul Muntaha, the place to which the Prophet ascended. The green man brought two strange creatures on which they mounted. These creatures lifted them up and as they were being lifted up, they were acquiring knowledge of those places between Earth and Heavens, which is impossible to describe in words as words cannot express what relates to the heart and cannot be conveyed except by taste and experience. They continued until they reached the State of the Reality of the Prophet (al-Haqiqat al-Muhammadiyah), which is in the Divine Presence. Both of them ceased to exist on entering into this state seeing nothing in existence in this universe except the Prophet, perceiving that there is nothing beyond that except the Almighty. It was revealed to him that this path was of one of the most distinguished ones, and of those who have been chosen to be stars and beacons for the humanity. On returning from the vision Muhammad Baba as-Samasi (Rah.) found himself standing in the presence of his Sheikh. He described it

to be a great blessing to be under the tutelage of such a realised Sheikh, who can take him to the Divine Presence.

He passed away at the age of more than 150 on 10 Jumada al-Aakhir 755 AH (2/3 July 1354). His tomb is located in Samas near Bukhara.



Tomb premises of Khwaja Muhammad Baba as-Samasi (Samas, Bukhara)

Some of his main sayings/teachings are given below:

A seeker must always obey the God. He should always be clean and pure and should keep remembrance of God in his heart. He should keep his inner self, which is never revealed to anyone and which perceives the true vision, pure. The purity of the breast lies in hope and contentment on the will of God. The purity of spirit lies in modesty and reverence. The purity of stomach lies in eating from honest earnings and in exercising restraint. This is followed by the purity of body, which is to give-up desire. This is followed by the purity of hands, which manifests in the form of piety and endeavor. Purity from sins is next, which is regret and true repentance. Purity of tongue, which is next manifests in *Japa (Jikr)* and in praying (seeking forgiveness). Then the seeker must purify himself from neglect and inattentiveness, by developing fear of the Hereafter.

One should always pray for wisdom and be careful in his actions. One should follow good and pious persons in one's conduct and follow their teachings and keep one's heart safe from whispering.

One should benefit from keeping the company of saints and in their company one should be attentive to them and control his mind from straying. One should not speak loudly before

them, should listen to them carefully and observe silence. In their presence one should not divert one's attention from them and should not engage in prayers or in any other spiritual practice. Do not look in their homes to find what they have, especially in their rooms and kitchens.

Guidance of your teacher for you is more important than reading books, as he knows what the most appropriate thing is for you.

Have firm belief in your Sheikh and do not look towards other Sheikhs. Have trust that help will arrive from your Sheikh. Never connect your heart to another Sheikh, it may harm you.

There should be nothing else in your heart except your Sheikh, the God and His Name.



Tomb of Khwaja Muhammad Baba as-Samasi (Samas, Bukhara)

Hajrat Sayyed Amir Kulal (Rah.)

“YA ILAHI! HIFJE IMAN WAQTE MURDIN KIJYO,
HAJRATE MIRE KULALE PARSA KE VASTE”

(O God! Give me strength to stand firm in belief till death,
For the sake of great ascetic Hajrat Mir Kulal)

Hajrat Sayyed Amir Kulal (Rah.) ibn Sayyed Saifuddin Hamja was the spiritual heir and the main Khalifa out of the four Khalifas of Hajrat Khwaja Muhammad Baba as-Samasi (Rah.). His father Hajrat Sayyed Saifuddin Hamja was a Sufi scholar and the chief of the earthen pot-makers clan (called ‘Kulal’) because of which he was known by the title ‘Amir’. He was a full Sayyed, i.e. he belonged to the family of Prophet Muhammad (Sal.). He was a descendant of the maternal grandson of Prophet Muhammad (Sal.) Hajrat Hussain ibn Ali (Raj.). He was born in 676 Hijri (1277/1278) in a village called Sukhar about 3 KMs from Bukhara. After the death of his father the title ‘Amir’ passed on to him and he was known as Sayyed Amir Kulal.

His mother used to say that when she was carrying him, she was unable to convey any doubtful food (which is not from honest earnings and not cooked in remembrance of God) to her mouth. If she did so, she would start feeling pain in her stomach and would not feel comfortable unless she had vomited it out. This happened to her many times leading her to think that she was having someone special in her womb. She, therefore, took care to choose her food from the best and assuredly *Halal* (lawful) food.

His childhood name was Shamshuddin and he received his education in a place called Wabkent, where at a very young age he became the head of the *Madarsa*¹⁸ (Islamic school). His fame as a scholar and religious person reached far and wide and many people desired to be taught by him. Hajrat Shah Baha’uddin Naqshband (Rah.), Turghai (father of Taimur) and Amir Taimur (King of Mangole) were some of his famous students. On the advice of Hajrat Amir Kulal (Rah.), Taimur had attacked Uzbekistan in 1357 and conquered it.

People of his clan were known for their wrestling skills. Hajrat Amir Kulal (Rah.) was one of the renowned wrestlers of his time and was fond of wrestling. One day, a man watching him wrestle thought whether a person, descendant of the Prophet (Sal.) and possessing such deep knowledge of *Sharia* (Science of Divine Law) could be interested and wasting his time in wrestling. He immediately felt as if it was the Day of Judgment and he was in great difficulty and was drowning. He saw Sayyed Amir Kulal appear and rescuing him from drowning. When he regained his senses Hajrat Sayyid Amir Kulal (Rah.) looked at him and said, “Did you witness my power in wrestling and my power in intercession?”

Once when Hajrat Sayyid Amir Kulal (Rah.) was wrestling, Sheikh Muhammad Baba as-Samasi (Rah.) accompanied by his followers happened to pass by his wrestling arena. He

¹⁸ Madarsa-Islamic school; where the focus of education primarily is on teaching the Holy Qur’an and Islamic traditions.

stopped and stood there for a while. One of his followers was astonished at his Sheikh's behavior. Sheikh Muhammad Baba as-Samasi (Rah.) looked at him and said that he was standing there for the sake of Amir Kulal, who was going to be a great Knower and a guide for people to attain the highest states of Divine Love and Presence. The moment Amir Kulal looked at Sheikh Muhammad Baba as-Samasi (Rah.), he was attracted towards him. He abandoned wrestling and followed Sheikh Muhammad Baba as-Samasi (Rah.) to his retreat. Sheikh Baba as-Samasi (Rah.) initiated him and taught him the *Jikr* and the principles of the Naqshband *Tariqat* (Order) and told him, "Now you are my son".



Tomb premises of Hajrat Amir Kulal (Bukhara)

It is said that Hajrat Shah Baha'uddin Naqshband (Rah.) was an employee of Kajan Khan ibn Yasaur. Once Kajan Khan ordered a person to be executed by Hajrat Shah Baha'uddin Naqshband (Rah.). But just before his execution this man called the name of his Sheikh Hajrat Amir Kulal (Rah.). It so happened that that person was released. Impressed by this incidence Hajrat Shah Baha'uddin became his (Hajrat Amir Kulal's) disciple and in due course of time he was appointed as his main Khalifa and spiritual heir and this Order was named after him as the Naqshbandi Sufi Order.

Hajrat Amir Kulal (Rah.) used to say that 'our Khwajgan have four spiritual linkages. First through Hajrat Khizr (Ala.), Second through Hajrat Junnaid Baghdadi (Rah.), Third through Hajrat Bayajid Bistami (Rah.) due to his connection with Hajrat Ali (Raj.) and the Fourth also

through Hajrat Bayajid Bistami (Rah.) due to his connection with Hajrat Abu Bakr Siddik (Raj.). And because of that this linkage (of our Khwajgan) is called ‘Salty’ (charming; splendid). Our *Roja* (fasting) is not to accept anyone else except the God and our *Namaz* (prayer) is as if we are seeing the God.’

Hajrat Amir Kulal (Rah.) passed away on Wednesday, the 2nd of Jumada al-Thani 772 AH (21/22 December 1370). His tomb is located in Sukhar near Bukhara.



Tomb of Hajrat Amir Kulal (Bukhara)

Shah Baha'uddin Naqshband (Rah.)

“YA ILAHI! MUJHSE AMALE SHANIYA KO CHUDA,
SHAH BAHĀ'UDDIN AKMAL BADSHAH KE VASTE”

(O God! Make me free from all the vices,
For the sake of pious and perfect Shah Baha'uddin)

Hajrat Shah Baha'uddin Naqshband (Rah.) was born in a village called Qasr-al-Hinduwan, which later came to be known as Qasr-al-Arifan, near Bukhara in 717 AH (year 1317) or on 14th of Muharram 718 AH (18 March 1318). Before his birth, when Hajrat Baba as-Samasi (Rah.) used to pass by Qasr al-Arifan, he used to say that “Here I smell the fragrance of a Spiritual Knower who is going to appear and after whose name this entire Order will be known.” One day he passed the village and said, “I smell the fragrance so strongly as if the Knower has now been born.” After three days the grandfather of a child visited him with his grandson. This child was Muhammad Baha'uddin. Hajrat Muhammad Baba as-Samasi (Rah.) looked at the child and said to his followers that this child is the Knower about whom he was talking. He also said that the child is going to be a guide of all humanity, whose attainments are going to benefit every sincere and pious person and that “The heavenly knowledge that Allah is going to shower on him will reach every house in Central Asia. Allah's name is going to be engraved (Naqsh) on his heart and the Order will take its name from this engraving.”

At the age of eighteen, Shah Baha'uddin (Rah.) visited Hajrat Baba as-Samasi (Rah.) and received his blessings. By this time Hajrat Baba as-Samasi (Rah.) had grown quite old and was about 130. Shah Baha'uddin (Rah.) was already a recipient of his grace. He was, therefore, accepted by Hajrat Baba as-Samasi (Rah.) as his spiritual son. Hajrat Baba as-Samasi (Rah.) asked Hajrat Amir Kulal (Rah.) to take him (Shah Baha'uddin) under his tutelage and to take care of his spiritual progress saying that he (Hajrat Amir Kulal) should not relax in teaching him, failing which he (Baba Samasi) would not forgive him.

It is said that in the beginning Shah Baha'uddin (Rah.) was attracted towards someone. Once when he was sitting in seclusion with his friend, heavens opened and suddenly he heard a grand voice asking him, “O Baha'uddin! Is it not enough for you to leave everyone and to come to Our Presence alone?” This voice had a deep impact on him reducing him to a state of trembling. He ran away from that house and in the darkness of night jumped in a river and took bath as a token of his repentance. With a wailing heart he offered the prayers (Namaz) as if he was in Divine Presence. Everything was opened to his heart in a state of unveiling. All this had a great impact on him. He felt as if the whole world had disappeared from his eyes and he is praying in the Presence of God.

In respect of time spent by him with Hajrat Baba as-Samasi (Rah.), he used to say that he would get up three hours before the time of morning prayers (*Namaz-e-Fajr*), take ablution, and after making *Sunnah* prayers, go into prostration, supplicating God praying: ‘O my Lord, give me the power to carry the difficulties and the pain of Your Love.’ One day Baba as-

Samasi (Rah.) looked at him and asked him to change the method of his supplication. He asked him to say, 'O Allah, grant Your Pleasure to this weak servant.' Baba as-Samasi (Rah.) said that the God doesn't like 'His' servants to be in difficulties. Although 'He' in His Wisdom might give some difficulties to His servants to test them, the servant must not ask to be in difficulties. This would be disrespectful to the Almighty. His servant should pray, O God, grant Your pleasure to this weak servant.'

It is said that Shah Baha'uddin Naqshband (Rah.) insisted that he be given a Path (*Tariqat*) that will lead anyone who travels on it straight to the Divine Presence. He was asked why he was entering this path. Shah Baha'uddin replied, "Whatever I say or wish should happen." He was answered, "That would not be. Whatever We say and whatever We want is what will happen." Shah Baha'uddin said that he could not do that and that he must be permitted to say and do whatever he liked, otherwise he would not want this path. He then received the answer "No. It is whatever We want to be said and whatever We want to be done that must be said and done." Shah Baha'uddin again insisted on whatever he says or whatever he does is what must be. He was then left alone for fifteen days and he entered into a state of tremendous depression. Finally he experienced a great vision and heard a voice saying, 'O Baha'uddin! You are granted what you have asked.' He was overjoyed as he was given the path that led anyone traveling on it straight to the Divine Presence.



Tomb premises of Khwaja Shah Baha'uddin Naqshband (Bukhara)

Shah Baha'uddin said that "Once I was in such a mental state that I lost all interest in *Ibadat* (the state of spiritual constipation), which continued for six-months. I developed firm belief that spiritual knowledge was not for me. In that state of helplessness I thought of taking

to some worldly occupation that on the way I saw this couplet written on the gate of a mosque: : E DOST BEYA KI MA SURAEM, BEGANA MASHAU KI AASHNAEM”- meaning thereby that “We are your friend, come back to Us, Do not behave like strangers, We love you.” This immediately changed my mental state.

Shah Baha’uddin Naqshband (Rah.) said that once he was in a state of Attraction and absent-mindedness, moving here and there, not knowing what he was doing. In that condition he got an inspiration to go to the house of his Sheikh, Sayyed Amir Kulal (Rah.). It was a pitch-dark night with no moon or stars showing. When he reached his Sheikh’s house, his feet were torn and bleeding from thorns. Sayyed Amir Kulal (Rah.) was sitting with his friends. On seeing him there, he asked his followers to take him out, as he did not want him in his house. They put him out. The air was very cold and Shah Naqshband had nothing on him but an old leather cloak. He felt that his ego was revolting, trying to betray his trust in his Sheikh. Shah Naqshband, however, overcame his ego with Almighty’s Divine care and His Mercy, which were his only support in carrying this humiliation in the Cause of Allah and the Cause of his Sheikh. Shah Naqshband felt so tired and depressed that he put the state of humbleness at the door of pride, placed his head on the threshold of the door of his Sheikh with a firm resolve that he would not remove it until his Sheikh took him back under his kind care. Snow and the chilled air froze Shah Naqshband. His heart, however, was filled with the warmth of the love for the Divine and the love for the door of the Divine, his Sheikh. In the early morning Hajrat Sayyed Amir Kulal (Rah.) stepped out of the door and without seeing him physically put his foot on Shah Naqshband’s head, which was still on his threshold. His heart was filled with pity. He immediately withdrew his foot, took Shah Naqshband inside his house and blessed him to be dressed with the dress of Happiness. He said, ‘You have been dressed with the dress of Divine Love. You have been dressed with a dress that neither my Sheikh nor I have been dressed with. Allah is happy with you. The Prophet is happy with you. All the Sheikhs of the Order (*Silsila*) are happy with you...’ Then with great care and delicacy he pulled the thorns from Shah Naqshband feet and washed his wounds, filling his heart with divine knowledge and bestowing upon him the most valuable spiritual treasure.

Shah Naqshband said that in the beginning of his journey on the path, he was inspired to visit the grave of Sheikh Ahmad al-Ajgharawa. When he reached there, two unknown persons were waiting for him with a horse. They put him on the horse and directed the horse to the grave of Sheikh Mazdakhin. On reaching there Shah Naqshband started meditating and connecting his heart to the heart of Sheikh Mazdakhin. He entered into a vision that a huge throne appeared with a gigantic man sitting on the throne. He felt that he knew the gigantic man, who was appearing in all the directions wherever Shah Naqshband turned his face in this universe. A large crowd surrounded him including Sheikh Muhammad Baba as-Samasi and Sayyed Amir Kulal. Shah Naqshband felt bewildered with both fear of his exalted presence and love for the beauty and attraction of the gigantic man. It was revealed to Shah Baha’uddin Naqshband that this great man who nurtured him on the spiritual path was Sheikh Abdul Khaliq Ghujdawani, who was looking at his soul when it was still an atom in the Divine Presence and that he was under his spiritual training. It was also revealed to him that the crowd included the Sheikhs of the Order, Sheikh Ahmad; Kabir al-Auliya; Arif Rewakari;

Ali Ramitani; and Shah Naqshband's Sheikh, Muhammad Baba Samasi, who in his life gave him Hajrat Azizan's cloak.

It was revealed to him that this cloak, which was given to him a long time ago and was still lying in his house, had saved him from many afflictions in his life. He was asked to give this cloak to his Sheikh Sayyed Amir Kulal. He then learnt about *Sulook* (wayfaring), its beginning, middle and end from Sheikh Abdul Khaliq Ghujdawani, who also said, 'You have to adjust the wick of your self in order that the light of the unseen can be strengthened in you and its secrets can be seen.'

The next day Shah Baha'uddin Naqshband (Rah.) went to his house and enquired about the cloak. When he saw the cloak a state of ecstasy (internal melting) overpowered him. He took the cloak to his Sheikh Sayyed Amir Kulal (Rah.). He kept silent for some time and then he said, 'This is the cloak of Hajrat Azizan. I was informed last night that you would be bringing it to me, and I have been ordered to keep it in ten different layers of covering.' Then he ordered Shah Naqshband to enter his private room and blessed him with the Silent *Jikr* in his heart.

As ordered in the vision Shah Naqshband kept the way of Silent *Jikr*, which is the highest form of *Jikr*. In addition, he used to spend time in the company of other external scholars to learn the Sciences of Divine Law (*Shariya*) and the Traditions of the Prophet (*Hadits*), and to learn about the character of the Prophet and his *Sahaba* (companions), which resulted in a big change in his life.



Thousand year old mulberry tree in the Tomb premises of Shah Naqshband (Bukhara)

It is mentioned in the book ‘al-Bahjat as-Saniyya’ that from the time of Mahmud al-Faghnavi to Sayyed Amir Kulal they practiced loud *Jikr* when in assembly and silent *Jikr* when alone. However, Shah Baha’uddin Naqshband (Rah.) kept only the silent *Jikr*. Shah Baha’uddin Naqshband (Rah.) used to leave and go to his room to practice silent *Jikr* even when his Sheikh Sayyed Amir Kulal (Rah.) and his other disciples were engaged in practicing loud *Jikr*. The other disciples were somewhat upset with it. It is reported that Sayyed Amir Kulal (Rah.) once said, “Whoever was keeping bad thoughts about my son Baha’uddin was wrong. Allah has given him a secret that no one was given before. Even I was unable to know it.” Sayyed Amir Kulal (Rah.) then told Shah Baha’uddin Naqshband that he had fulfilled the order of Sheikh Muhammad Baba as-Samasi to raise him and nurse him until he (Shah Naqshband) surpassed him. Sheikh Sayyed Amir Kulal then gave him complete permission to obtain knowledge from other Sheikhs.

Shah Naqshband once said that he met a lover of Allah who advised him to burden his ego and to test it. If it loses food for one week, he must be able to keep it from disobeying him. He also asked him to help the needy, to serve the weak, to motivate the heart of the brokenhearted and to keep humbleness, humility and tolerance. Shah Naqshband kept his orders and spent many days in that manner. Then he ordered him to take care of animals, to cure their sicknesses, to clean their wounds, and to assist them in finding their provision. Shah Naqshband kept on that way until he reached the state that if he saw an animal in the street, he would stop and make way for the animal.

Shah Naqshband was then asked to look after the dogs of this Association with truthfulness and humility, and to ask them for support, as because of his service to one of them he would reach great happiness. Shah Naqshband followed this order. One day when he was in the company of one of them, he felt a great state of ecstasy. Shah Naqshband began to cry in front of the dog until he fell on his back and raised his forepaws to the skies and started emanating a very strange voice. Shah Naqshband raised his hands in supplication and began to say ‘Amen’ in support of him until he became silent. This opened a vision for Shah Baha’uddin Naqshband (Rah.), which brought him to a state in which he felt that he was part of every human being and part of every creation on this earth.

When Shah Baha’uddin Naqshband (Rah.) got new clothes he would give them to someone else to wear. After they were used by him he would borrow them back.

Shah Baha’uddin Naqshband (Rah.) took all kinds of precautions in regard to his food. He would grow barley himself for his food, harvest it, grind it, make the dough, knead it and bake it himself. Scholars and seekers of his time considered themselves to be fortunate to eat from his table. He cooked for the poor and invited them to his table, serving them with his own holy hands and urging them to take the food in remembrance of the Almighty. He said that one of the foremost ways to the Presence of Allah is to eat with Awareness. The food gives strength to the body, and to eat with consciousness gives purity to the body. He loved the poor and the needy and urged his followers to earn money through lawful means and to spend that money for the poor.

He used to fast most of the days. If, however, a guest visited him and he had something to offer him, he would give him company, break his fast and eat with the guest. He followed Sheikh Abul Hasan Khirqani (Rah.), who said in his book-The Principles of the Way and the Principles of Reaching Reality, “Keep harmony with friends, but not in sinning”, which meant that if you were fasting and someone came to you as a friend, you must sit with him and eat with him in order to keep proper company with him. The reason behind the principle is that one should conceal fasting, and *Ibadat*. If one reveals it, for example by saying to the guest, ‘I am fasting,’ then pride may enter and ruin the fast.

One day Shah Baha’uddin Naqshband (Rah.) was offered a cooked fish, which he gave to poor people with him. Among them was a very pious boy who was fasting. Shah Baha’uddin Naqshband (Rah.) gave the fish to them and asked the boy to sit and eat. The boy, however, refused in spite of repeatedly being told. Shah Baha’uddin Naqshband (Rah.) offered to give him reward of the whole of his Ramdan, but the boy still refused. He then said, “Bayazid al-Bistami was once burdened with a person similar to you.” The boy was thereafter seen running after the worldly life.

The incident referred to by Shah Baha’uddin Naqshband (Rah.) concerned Hajrat Bayazid’s servant and Sheikh Abu Turab an-Naqshabi, who invited the servant to sit and eat with him. The servant said, “No. I am fasting.” The servant refused to eat even for the reward of two years of fasting. Hajrat Bayazid (Rah.) then said, “Leave him. He has been dropped from Allah’s care.” Later his life degenerated and he became a thief.

In regard to the limit worship can reach, Shah Baha’uddin Naqshband (Rah.) once narrated an incidence concerning Muhammad Zahid who was a truthful seeker, and himself. They had gone out to a desert for digging. While working they entered into such intense spiritual discussion that they forgot about the digging. Muhammad Zahid desired to know the limit that worship can reach. Shah Baha’uddin Naqshband (Rah.) said, ‘Worship reaches such perfection that the worshipper can say to someone ‘die,’ and that person will die’. Saying this he inadvertently pointed at Muhammad Zahid. Immediately Muhammad Zahid fell down dead. Shah Baha’uddin Naqshband (Rah.) was very worried as due to heat of the desert Muhammad Zahid’s body was deteriorating fast. Just then an inspiration came to his heart that he should say to him, ‘Ya Muhammad, Be Alive!’ Shah Baha’uddin Naqshband (Rah.) said it to him thrice and slowly Muhammad Zahid’s spirit began to enter his body, and life began to show its sign. When Shah Baha’uddin Naqshband (Rah.) informed his Sheikh about this incident, he said that the God had given him a secret that was not given to anyone else.

Sheikh Alauddin al-Attar (Rah.), the successor and spiritual heir of Shah Baha’uddin Naqshband (Rah.) said that once when Shah Naqshband was sitting on top of a hill near a village, it came to his heart that all Kings of this world should bow to saints because of the honor given to them by the Almighty. Hardly this thought had crossed his mind that the King of Transoxiana, Sultan Abdullah Kazgan, who had come around for hunting, appeared before Shah Baha’uddin Naqshband (Rah.) with great humility. The King mentioned that he smelled a very pleasant fragrance, following which he had come there in the presence of Shah Baha’uddin Naqshband (Rah.), who was sitting in the midst of a powerful light.

It is related to Shah Baha'uddin Naqshband (Rah.) that one of his followers received news that his brother Shamsuddin had died. When this was mentioned before Shah Baha'uddin Naqshband (Rah.), he said it was impossible, as he could see him alive and smell his presence. He had hardly finished these words that Shamsuddin appeared there.

One of Shah Baha'uddin Naqshband (Rah.)'s disciples Sayyed Mahmud narrated that one night he saw the Prophet (Sal.) in his dream, with a man of majestic appearance sitting beside him. He urged to the Prophet (Sal.) that he did not have the honor to be his companion and asked him what he could do to approximate that honor. The Prophet (Sal.) told him to follow Shah Baha'uddin Naqshband sitting by his side and to keep company with him. Sayyed Mahmud had never seen him before. On waking up he wrote his name and his description in a book and kept it in his library. After a long time, when Sayyed Mahmud was standing in a shop, he saw a man with luminous and majestic appearance come into the shop and sit in a chair. When he saw him, he recollected that dream and asked him if he would honor him by visiting and staying with him in his house. He accepted and began to walk in front of Sayyed Mahmud, who was overawed by his presence. He took the path directly to Sayyed Mahmud's house, walked inside and went straight to the library and took out one book from amongst the hundreds of books. He gave the book to Sayyed Mahmud telling him what he had written in the book. This caused Sayyed Mahmud to be engulfed with divine light. Shah Baha'uddin Naqshband (Rah.) then initiated and accepted him as his disciple.



Tomb of Khwaja Shah Baha'uddin Naqshband (Bukhara)

Once a person requested Shah Baha'uddin Naqshband (Rah.) to guide him so that he could make spiritual progress. His answer was strange. He asked that man to stop reading any religious book or scriptures and leave his presence at once. Another person, who was also

present there, was very upset with the behavior of Shah Baha'uddin Naqshband (Rah.). He expressed his annoyance to Shah Baha'uddin Naqshband (Rah.), who desired to demonstrate the reason behind his peculiar behavior to that man. Immediately a bird entered that room. Not finding the way out, it started flying around in the room. Shah Baha'uddin Naqshband (Rah.) was looking at the bird and just when the bird sat near the only window open in the room, he clapped loudly. Confused by the sudden noise, the bird immediately fled towards the open sky through the window. Shah Baha'uddin Naqshband (Rah.) then said, "Surely the sudden noise would have not only confounded the bird but would have also frightened it and that resulted in finding the way to escape, don't you agree?"

Once an envoy was scheduled to visit the Sultan of Bukhara. The Sultan invited Shah Baha'uddin Naqshband (Rah.) for consultation and advice but he refused stating that he was dependant on the air of Qasr al-Arifan, which he cannot bring with him. Sultan got annoyed with this reply of Shah Baha'uddin Naqshband (Rah.) but it so happened that the visit of the envoy got cancelled due to some unforeseen circumstances and the matter got diluted. A few months later when the Sultan was sitting in his court, someone jumped at the Sultan to kill him. At once Shah Baha'uddin Naqshband (Rah.) appeared in the court and snatched away the sword from that man. Sultan expressed his gratitude saying, "In spite of your impudence (refusal to attend the court at the time of visit of that envoy), I am indebted to you." Shah Baha'uddin Naqshband (Rah.) replied, "Those, who know, their humility is in appearing at the time of need and not in waiting upon people, who are not going to come."

Shah Baha'uddin Naqshband (Rah.) twice went on Haj pilgrimage. He passed away in 1389. His tomb is in Bukhara and is grandly built. Thousands of people visit the tomb daily seeking his blessings and grace.

Some of his main sayings/teachings are given below:

Shah Naqshband said that the physical distance between a disciple and his Sheikh in this Way does not matter, as one who follows and loves his Sheikh, is nourished from the stream of love and given light in his daily life.

Shah Naqshband also said, "The permission for the *Jikr* must be given by the Perfected One in order to influence the one who is using it, just as the arrow from a Master of Archery is better than the arrow thrown from the bow of an ordinary person."

Shah Naqshband laid a lot of stress on keeping proper manners with one's Sheikh and said that if the follower is confused about something his Sheikh has said or done, he should be patient and should not become suspicious. While a beginner might ask; a disciple has no reason to ask and should remain patient with what he doesn't yet understand.



Tomb of Khwaja Shah Baha'uddin Naqshband (Bukhara)

Shah Alauddin al-Attar (Rah.)

“YA ILAHI! MUJHPE HOYE NUR-E-VAHDAT AASHKAAR,
SHAH ALAUDDIN MURSHID RAHNUMA KE VASTE”

(O God! Let the light of Unity illuminate me,
For the sake of great guide Shah Alauddin)

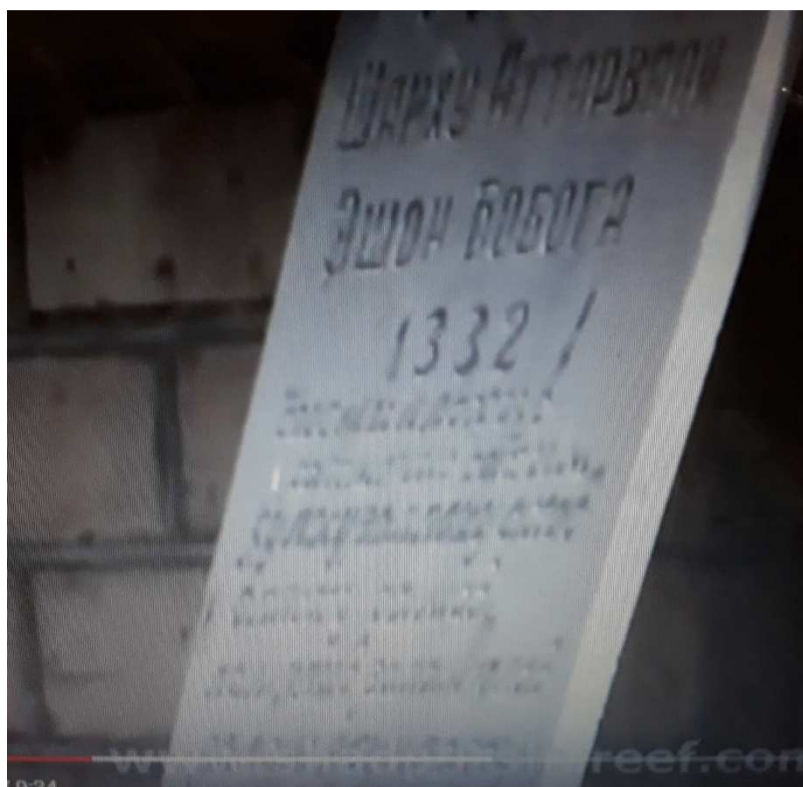
Hajrat Khwaja Shah Alauddin al-Attar (Rah.), who was the main and close disciple of Shah Baha'uddin Naqshband (Rah.) was born in the eight century Hijri (year 1332). From his childhood days he had spiritual inclination. After the death of his father he refused to accept anything from his father's property and left everything that he had inherited from his father to his two brothers. He devoted himself entirely to learning in a *Madarsa* (Islamic school) of Bukhara, with full dedication and devotion, living the life of an ascetic. While he was just an adolescent, Shah Baha'uddin Naqshband (Rah.) asked his mother to inform him when he attains youth.

Shah Alauddin al-Attar (Rah.) proposed to marry with the daughter of Shah Baha'uddin Naqshband (Rah.). One day Shah Baha'uddin Naqshband (Rah.) came to Bukhara from Qasr Arifan and proceeded to the *Madarsa* where Shah Alauddin al-Attar (Rah.) was studying. There he saw that all except Shah Alauddin al-Attar (Rah.) were sleeping and he was absorbed in reading the holy Qur'an in a corner on a torn sack of jute, using brick as his head-rest. Through his spiritual vision Shah Naqshband (Rah.) came to know that Alauddin was in the Divine Presence. He then called him spiritually. Alauddin immediately responded. Shah Naqshband informed him that he had a dream in which the Prophet (Sal.) accepted Shah Alauddin's proposal for his daughter. Shah Alauddin said that he had nothing to spend on his daughter or on himself, as he was very poor, having given all his inheritance to his brothers. Shah Naqshband (Rah.) replied, "O my son! Whatever Allah has written for you on the Day of Promises will accrue to you. So don't worry, Allah will provide."

After marriage with Shah Baha'uddin's daughter, Shah Alauddin al-Attar (Rah.) started visiting him for acquiring spiritual knowledge and Shah Baha'uddin (Rah.) also started giving special *Tavajjoh* (attention) to him. In a short period of time he [Shah Baha'uddin Naqshband (Rah.)] made him attain perfection and led him to the status of fully accomplished *Satguru* (Master or teacher) and handed over all his disciples to him. Shah Baha'uddin Naqshband (Rah.) used to say that Alauddin made me free from the responsibility of training the seekers.

Shah Baha'uddin Naqshband (Rah.) used to make Shah Alauddin (Rah.) sit next to him and paid special attention to his spiritual progress. On asking by someone, he told him that, "I make him sit next to me in order to save him from the wolf in the form of his *Nafs* (carnal-self). This wolf in the form of his *Nafs* is waiting to find an opportunity and, therefore, I take care of his internal state every moment. It is my hearty desire that Alauddin may become a reflection of the Light of God."

Once when Shah Alauddin (Rah.) was standing near Shah Baha'uddin Naqshband (Rah.) they started talking about the state of heart. Shah Alauddin (Rah.) narrates that “he put his foot on my foot. Immediately I entered into a strange state. I started seeing the entire universe in my heart. When that was over, he said that this is the state of heart. How can you know about it? The greatness of heart is beyond words. The secret of this Hadit, ‘Whatever cannot be contained in the earth and skies, can be contained in heart’ relates to some other subtle matters. One who knows the heart, he alone knows.”



At the tomb of Shah Alauddin al-Attar [Jafaaniyan (Mawralnabar), Uzbekistan]

Some scholars of Bukhara once had a disagreement concerning the possibility of seeing Allah in this world. Some of them denied the possibility (*ADAM KHAYAT HAQ*) whereas some others affirmed it (*KHAYAT HAQ*). They were all followers of Sheikh Alauddin Attar (Rah.). They came to him and requested him to be a judge in this matter. Sheikh Alauddin Attar (Rah.) asked those who had denied the possibility of seeing Allah in this life to stay with him for three days, keeping ablution at all times and remaining silent. He kept them in his presence for three days, focusing his *Tavajjuh* on them, until they all were in a state of Divine Ecstasy. When they came to normalcy, they came crying to him and said, ‘*AMANNA WA SADDAQNA*’ (“We believe and we confirm that it is true!”) and kissed his feet. They told him, “We accept what you said that it is possible to see Allah in this life.” They composed this verse:

‘OUT OF BLINDNESS THEY ASKED,
“HOW CAN WE REACH THE DIVINE?”’

PUT IN THEIR HANDS THE CANDLES OF PURITY,
THEY WILL KNOW THAT THE POSSIBILITY OF SEEING IS NOT IMPOSSIBLE.'

He passed away on 20 Rajab 802 AH (year 1400) and his tomb is located in Jafaaniyan (Mawralnabar), Uzbekistan. One of his disciples saw him in his dream saying that the Almighty and Exalted has blessed me in various ways, out of which one is that anyone buried within 40 *Farsang* (one *Farsang* equals to two and a quarter miles) of his tomb would be forgiven and counted in believers.



Imprint of the Palm of Shah Alauddin al-Attar

Some of his main sayings/teachings are given below:

As regards one's conduct with Sufis, Sheikh Alauddin al-Attar (Rah.) said that one must be careful not to hurt their feelings. One must first learn how to behave in their presence, as their way is very delicate. To conduct properly is the first requirement in this Way. If, however, one thinks that he is behaving well, it may cause pride entering in him.

Sheikh Alauddin al-Attar also said that love for the Sheikh in the heart of the disciple gives him the eligibility to receive the divine Knowledge, which has no beginning and no end. In love there is no duality. The disciple, therefore, should hide nothing from his Sheikh. He can never reach his goal except through the satisfaction and love of his Sheikh. He must seek that satisfaction and he must know that all doors are blocked except the one door, which is his Sheikh. The disciple must sacrifice his ego at the threshold of his Sheikh. The blessing

of the Sheikh is more valuable than the highest knowledge or any other attainment. The seeker must surrender completely unto his Sheikh and his Sheikh must guide him in his daily activities, in his living and his religion, to help him find the right path to attain Realisation.

The objective of all spiritual practices is to free oneself from the feeling of being a 'doer' and attachment in all gross activities and to focus one's attention completely towards God.

When Allah makes one forget both worldly power and the Heavenly Kingdom, this is Absolute Annihilation. And if He makes one forget Absolute Annihilation, it is the Essence of Absolute Annihilation.

One has to conduct according to the level of the people around him and to hide his state from them, because the Prophet (Sal.) said, 'I have been ordered to speak with people according to what their hearts can contain.'

The benefit of visiting the Samadhis (tombs or shrines) of saints depends on the knowledge one has of them. Visiting their tombs has its good influence but directing one's attention to their spirits is better and carries with it a higher spiritual influence. The Prophet (Sal.) has said, 'Send prayers for me wherever you are.' This indicates that one can reach the Prophet (Sal.) wherever one is, and it applies to His saints as well, because they take their power from the Prophet (Sal.). The *Adab*, or proper way, of visiting tombs of saints is to direct oneself to God and to make these saints one's means (*Vasila*) to God, humbling oneself to His Creation. One should humble oneself externally to them and internally to God. To bow before human beings is not allowed unless one looks on them as appearances of God. Then that humbleness will be not directed to them, but it will be directed to the One Who is appearing in them, and that is God.

Silence is the best state, except under three conditions: one must not keep silent in the face of bad gossip attacking one's heart; one must not keep silent in directing one's heart to the remembrance of God; and one must not keep silent in the face of divine inspiration to speak.

Muraqaba (contemplation and meditation) is higher and more perfect than the way of *Jikr* by La Ilaha Illallah. Contemplation and meditation can lead to internal knowledge and Heavenly Kingdom enabling seeker to look at Allah's Creation and to know what is passing in their hearts.. He will be authorized to enlighten their hearts with the light from the essence of the Essence of the State of Oneness.

In *Muraqaba* the state of alertness, recollection and discrimination is better than being out of senses.

Whosoever follows the Way, is sure to attain the Goal.



Tomb of Shah Alauddin al-Attar [Jafaaniyan (Mawralnahr), Uzbekistan]

Hajrat Yaqub al-Charkhi (Rah.)

“YA ILAHI! DE AMAN MIN KULLI DAAIN AUR BALAH,
HAJRAT Yaqub Charkhi Purjiya ke Vaste”

(Save me from illness and afflictions, O God!
For the sake of Hajrat Yaqub al-Charkhi Purjiya)

Hajrat Maulana Yaqub al-Charkhi was born in a village of Garnin called Charakh, between Kabul and Kandhar in 762 AH (year 1360/1361). He received his education initially in Herat and thereafter in Egypt. Shihabuddin ash-Shirwani, who was considered to be a treasure of knowledge in his time, was one of his teachers. Soon he became an adept in the worldly sciences and was authorised to work as an independent jurist. He was fortunate to receive blessings of both Shah Baha’uddin Naqshband (Rah.) and Shah Alauddin al-Attar (Rah.). He received authorization to teach students from Shah Baha’uddin Naqshband (Rah.) but he reached the state of perfection under the tutelage of Shah Alauddin al-Attar (Rah.) and, therefore, he is considered a Khalifa (vicegerent) of Shah Alauddin al-Attar (Rah.).

Hajrat Yaqub al-Charkhi (Rah.) heard about Shah Baha’uddin Naqshband (Rah.) and was attracted towards him. About a month before he met Shah Baha’uddin Naqshband (Rah.), he had heard a voice in dream saying him, ‘Be the disciple of Azizan.’ At that time he didn’t know who Azizan was. When Sheikh Yaqub al-Charkhi (Rah.) first met Shah Baha’uddin Naqshband (Rah.), he said, “I am the spiritual inheritor of Azizan.” He mentioned these words as if he had been aware of the dream. He said, ‘You may go, but let me give you a gift by which you will remember me.’ He gave him his turban saying, “When you would see this or use it you will remember me, and when you would remember me you would find me and when you would find me you would find your Way to Allah.”

Shah Baha’uddin Naqshband (Rah.) asked him not to indulge in self-conversation when on the way back he meets Maulana Tajuddin al-Kawlaki. Hajrat Yaqub al-Charkhi (Rah.) was surprised to hear this, as he was going back to Herat through Balkh and not through Kawlak, where Maulana Tajuddin resided. On the way, however, something happened to the caravan with which Sheikh Yaqub al-Charkhi (rah.) was traveling that made him to go through Kawlak. In Kawlak a person approached and told him that he was sent by Shah Baha’uddin to take him to Sheikh Tajuddin al-Kawlaki. On the way they met an old man, who said that this Way is full of surprises. Not every seeker, who enters it can understand it and that the seeker must leave his mind behind. They then appeared before Mawlana Tajuddin, who blessed Sheikh Yaqub al-Charkhi with spiritual knowledge never heard before.

Sheikh Yaqub al-Charkhi (Rah.) kept on visiting Shah Baha’uddin Naqshband (Rah.) from time to time. In Bukhara there was a *Majjub*¹⁹, a person lost in the Divine Love, who was very well-known and people used to go to him seeking his blessings. One day when Sheikh Yaqub

¹⁹ Majjub or Avdhut-An accomplished fakir absorbed in divine love and, therefore, lost; unable to explain his state of affairs.

al-Charkhi (Rah.) intended to visit Shah Baha'uddin Naqshband (Rah.), he decided to pass by that saint and see what he would say. He told Sheikh Yaqub al-Charkhi (Rah.) to go to his destination quickly without stopping on the way, as what he had decided was the best for him and that time had come for him to be counted amongst the 'accepted ones'. He then began to draw lines on the ground. Sheikh Yaqub al-Charkhi (Rah.) got an inspiration to count these lines and if the number of lines was odd then it would indicate a good sign for him, as the Prophet (Sal.) said, 'Allah is One and He like the odd number.' He counted the lines, which were odd in number. It made him happy and he quickly went to visit Shah Baha'uddin Naqshband (Rah.) and requested him to initiate him in the way and teach him *Jikr*.

Shah Baha'uddin Naqshband (Rah.) did not accept any person unless Allah, the Prophet and his Sheikhs accepted that person. He, therefore, told Hajrat Yaqub al-Charkhi that, 'I am only an obedient servant, who does not do anything on his own. Tonight I would seek His permission and act accordingly.' Sheikh Yaqub al-Charkhi states that 'It was the most difficult day of my life. When he looked into my heart everything disappeared and he was appearing everywhere. I heard his voice saying, 'May Allah bless you. He accepts you and I accept you.'"' Shah Baha'uddin Naqshband (Rah.) then began to recite the names of the Masters of the Order from the Prophet (Sal.) to Abu Bakr, Salman, Qasim, Jafar, Taifur, Abul Hasan, Abu Ali, Yusuf, Abul Abbas and Abdul Khaliq. Every Sheikh he mentioned graced him by his appearance. When he mentioned Abdul Khaliq, Sheikh Yaqub al-Charkhi had a glimpse of Abdul Khaliq. Shah Baha'uddin Naqshband (Rah.) then continued reciting the names of the other saints of the Order, Arif Mahmud, Ali Ramitani, Muhammad Baba as-Samasi, Sayyed Amir Kulal. They all graced by appearing and giving initiation to Sheikh Yaqub al-Charkhi.



Tomb of Sheikh Yaqub al-Charkhi (Dushanbe, Tajikistan)
(Courtesy Shri Yogesh Chaturvedi, Canada)

Shah Baha'uddin Naqshband (Rah.) then taught him '*Waqoof Adadi*' (Awareness of Number) and told him, as if he had been with him when he met the *Majjub*, 'O my son, always keep to the odd numbers, just as you wished the number of lines be odd, and it gave you a sign, so keep that awareness when you make *Jikr*."

Sheikh Yaqub al-Charkhi continued serving his Sheikh, standing at his door and learning from him. He was so deeply immersed in the fountain of light and love that his Sheikh was that he was visiting him more and more as his love for his Sheikh was increasing ever in his heart. After sometime he received authorization to be a guide to people on this Way. He was then asked to travel and to give to people what he had received. While he was leaving, Shah Baha'uddin Naqshband (Rah.) uttered thrice, "You are given to the care of God" and indicated him to serve Sheikh Alauddin al-Attar (Rah.).

When he reached a place called 'Qaish', Sheikh Yaqub al-Charkhi (Rah.) got the news of the demise of Shah Baha'uddin Naqshband (Rah.). He was very worried that he may not be dragged towards the world again and be distracted from the path of spirituality and be devoid of the love and attraction towards God. Absorbed in these thoughts, he had made up his mind to go to Charakh and guide people that he got a letter from Shah Alauddin al-Attar (Rah.) reminding him of the indication given by Shah Baha'uddin Naqshband (to serve and follow Shah Alauddin al-Attar). He immediately proceeded to present himself in the service of Shah Alauddin al-Attar (Rah.) and continued to serve him and receive his spiritual grace (*Faiz*) till his death. He then received an inspiration to follow the orders of Hajrat Shah Baha'uddin Naqshband (Rah.), 'To give to people what he had received'. He used to say that 'Though I did not consider myself worthy of it but then I thought that the words of Shah Baha'uddin (Rah.) would not be devoid of wisdom and, therefore, with his inspiration I started guiding people on the Way.'

He passed away in the village of Hulgatu, on the 5th of Safar 851 AH (21/22 April, 1447). His tomb is located at Gulistan in Dushanbe, Tajikistan.



Cliff at the tomb of Sheikh Yaqub al-Charkhi (Dushanbe, Tajikistan)
(Courtesy Shri Yogesh Chaturvedi, Canada)

Khwaja Ubaidullah al-Ahrar (Rah.)

“YA ILAHI! PUL PE AUR MAHSHAR PE HO PIRON KA SAATH,
KHWAJAE AHRAR RASUL ATKIYA KE VASTE”

(O God! Let the Masters help me on the Day of Judgment to cross the bridge,
For the sake of the foremost of the great ascetics Khwaja Ahrar)

Hajrat Khwaja Ubaidullah al-Ahrar (Rah.) was born in the month of Ramzan in 806 AH (year 1404) in a village called Shash of Bagistan, Tashkent. It is said that before he was born his father started to exhibit a tremendous state of renunciation, which made him leave almost all worldly things, even food and sleep. He took to practice in the spiritual Way of the *Tariqat* (the method followed by the great Sufi Masters of the Naqshbandi Order). While in this spiritual state, his wife conceived Ubaidullah. His father's unusual spiritual state ended thereafter and he started living a normal life. Hajrat Ubaidullah did not feed on his mother's milk for forty days (during the period of uncleanness) after his birth. After forty days when she (his mother) took bath and cleaned herself, he started feeding on her milk. His grandfather Hajrat Shihabuddin (Rah.), who himself was a saint, stood-up in his honor, though he was a young child then. He (his grandfather) used to say that Hajrat Paigamber (Sal.) had given him the good news that Khwaja Ubaidullah al-Ahrar would be a renowned saint from whom the *Tariqat* (the spiritual Way) and *Shariat* (Islamic law) would draw light.

He was one of the greatest Sheikhs (Sufi Master) of his time. He used to say that he still recalls what he heard when he was one year old. From the age of three years, he was in the presence of the Almighty. While studying the Qur'an his heart used to be in God's Presence. He thought that all people were like that. He said, "One day during the winter, I went out while it was raining. My shoes sank into mud. It was very cold. I tried to pull my feet out which made me to forget Allah for that moment. I immediately began to pray for His forgiveness."

He got attracted towards Hajrat Yaqub al-Charkhi (Rah.) on hearing about him from a merchant. When he was going to meet him, he fell ill on the way for twenty days. During this period some people spoke ill of Hajrat Yaqub al-Charkhi (Rah.). Having come thus far, he, however, thought of meeting him anyway. Hajrat Yaqub al-Charkhi (Rah.) received him with great annoyance and anger. It came to Hajrat Ubaidullah's mind that the reason for such a treatment meted out to him was the whisperings he had heard about him. A little later he got pacified and started behaving affectionately. During the course of conversation, he narrated how he had met Khwaja Baha'uddin Naqshband (Rah.) and then he extended his hand forward with an intention to give initiation (*Bai'at*) to Hajrat Ubaidullah. A feeling of aversion, however, aroused in the mind of Hajrat Ubaidullah on seeing a white patch on the forehead of Hajrat Yaqub al-Charkhi (Rah.), who read his mind and immediately withdrew his hand and through his spiritual power appeared in such a pleasing form that Hajrat Ubaidullah was attracted towards him. Then extending his hand he (Hajrat Charkhi) said that "Hajrat Naqshband (Rah.) had said holding my hand that 'Your hand is my hand and whosoever held this hand, he held the hand of Shah Baha'uddin Naqshband.'" Khwaja

Ubaidullah al-Ahrar then received initiation at the hand of Hajrat Yaqub al-Charkhi (Rah.). He taught him the practice of '*Wakoof Adadi*' (Awareness of Numbers) stating that this is all that he had been blessed with by Hajrat Baha'uddin Naqshband (Rah.) and gave him permission to guide people.

Some of the disciples were upset that he [Hajrat Yaqub al-Charkhi (Rah.)] had given permission to guide people to Khwaja Ubaidullah so quickly. Hajrat Yaqub al-Charkhi (Rah.) said that Khwaja Ubaidullah had the capability and the power to affect desired changes in the gross or astral world through his spiritual power (miraculous or occult powers; *Riddhi-Siddhi*). A seeker should present himself before the Sheikh in the state in which he (Ubaidullah al-Ahrar) has presented that oil and wick all are in place, the lamp simply has to be lighted.

Hajrat Ubaidullah (Rah.) states that when I sought permission to return, Hajrat Yaqub al-Charkhi (Rah.) mentioned to me all the spiritual practices adopted by the Khwajgan saints and when he narrated '*Tariq-Rabta*' (to make spiritual progress through the path of love), he told me not to hesitate in asking people to follow it. Amongst many ways to strengthen the spiritual linkage (with the Sheikh), one is '*Tasavvur-e-Sheikh*', i.e. to meditate upon one's Sheikh and he asked me to share it with the deserving seekers. He then told me that if you receive spiritual transmission from Shah Baha'uddin Naqshband (Rah.) and if you receive spiritual transmission from any other saint, you should consider it from Shah Baha'uddin Naqshband (Rah.).

From his childhood Khwaja Ubaidullah al-Ahrar (Rah.)'s heart was filled with humility and compassion. He used to bow before everyone, who visited him and would request them to pray for his benediction. In spite of he himself being poor, he would keenly help others. Throughout his life he never accepted any gift from anyone and on the contrary he presented gifts to them. He kept himself engaged in serving others, especially the sick and the helpless. He used to clean them and their beds himself and for devotees he used to fetch water for their bathing and would not let anyone know about it. He used to say that in the Naqshbandi Order, one should keep in mind that physically and mentally one is serving according to the need of the time. One should avoid engaging in *Jikr* or meditation when someone needs one's help. Helping someone in need is better than all other spiritual *Sadhna* (practice, effort). Hajrat Shah Baha'uddin Naqshband (Rah.) and his followers did not allow any one easily to serve them because by doing so one gets attached to them out of the obligation incurred. But if the service rendered by someone was going to help him in his spiritual progress, they would accept it. He used to say that service can take one to God. His heart used to be full of compassion and piety and he used to take personal care of the comfort of his companions, servants and employees.

One of his disciples, Hajrat Mir Abdul Awwal (Rah.) has written that once when Hajrat Ubaidullah al-Ahrar (Rah.) was going to Qush Nagar along with his servants and employees, he had to stop near a hill on the way because evening had approached. They erected a tent for him and after the evening prayers, it started to rain. Hajrat Ubaidullah al-Ahrar (Rah.) said that he would not stay in the tent, as it appeared impious to him and asked his companions

and servants to stay in the tent. They stayed in that tent, as there was no other tent to take shelter. That night it continued to rain heavily. In the morning he offered prayers and told some of his companions that ‘I felt ashamed to stay in the tent while all others would have had to stay in open and, therefore, I had said that the tent was impious, otherwise there is nothing like that; it was only an excuse.’ Similarly, on another occasion, amidst strong winds and heat he kept on wandering here and there mounted on his horse throughout the afternoon, leaving the only tent for his servants and followed it for the entire period of their stay there.



Tomb premises of Khwaja Ubaidullah al-Ahrar (Samarqand)

He used to say that “During the reign of Mirza Shahrukh, I lived in Herat and I did not have money. I often used to visit Sayyed Qasim Tabrezi. He would give me to drink the remnant of the fruit juices he drank saying, ‘O the Son of the Sheikh of Turkistan! As this heap of fruits is lying around me, the same way you would be surrounded by prosperity.’ Those days I was trying to live with poverty, renunciation and austerities. When I turned twenty-two, my maternal uncle took me to Samarqand from Tashkent for learning worldly sciences but the impact of my *Sadhana* (practice, effort) to acquire *Brahm-Vidya* (esoteric knowledge) was so great that I was not able to devote myself to worldly sciences. I then left Samarqand for Mawralnabar (Shakhrisabz, Uzbekistan) and spent two years there in the company of saints. From 24 to 29, I lived in the company of saints in Herat and then at the age of 29 I returned to my motherland Tashkent. There I started farming in partnership with a farmer with a pair of bullocks. By the Grace of God within a short period there was

tremendous growth in farming.” He became owner of thousands of farms. The book titled ‘Rashahanul Hayat’ mentions the number of these farms as 1300 and he was talking about acquiring more fields. He had a work-force of three thousand and he used to give 80000 mounds of food-grains as taxes to Mirza Shahrukh. Heaps of grains used to weigh much more than the estimates of the best of knowledgeable persons and his granaries used to overflow. He used to say that my wealth is for fakirs and, therefore, the God has blessed it.

In spite of all these riches, he was fully dedicated to spirituality. Referring to this *Ayat* of Qur’an, “O Muhammad! You are given Kausar (a canal of the paradise, treasure of paradise)”, he used to say that “One, who has a glimpse of the God’s magnificence in every particle of the universe, how can he be dissuaded by the worldly riches?” In this regard Hajrat Abdurrahman Jami (Q.S.) has written in his book ‘Tohafatul Ahrar’ that “The battalian of fakir Ubaidullah al-Ahrar (Rah.) has blown its trumpet all over the world and the worldly kudos are prostrating before him. In his eyes the value of all the worldly possessions is not more than the value of a piece of nail. In the ocean of his heart, the reverberation of ‘non-duality’ keeps on echoing. These so many facets of him are like the shells lying at the shore of that abysmal ocean. Who can measure the depth of his ocean like heart where the name of the *Param-Brahm* (the Supreme-God) keeps on echoing, in comparison with which the dome of the nine-layered sky (the nine Plexus or the nine spiritual chakras) is like a bubble.”

Hajrat Ubaidullah al-Ahrar (Rah.) is stated to have said that "I saw the Prophet, Muhammad (Sal.), in a grand vision. He was accompanied by many people standing at the foot of a mountain. He looked at me and he said, 'O Ubaidullah! Lift up this mountain and take it up to that other mountain.' I knew that this was impossible to carry a mountain, but it was a direct order from the Prophet (Sal.). I, therefore, went up to the mountain and lifted it up and carried it to the place I was directed to. Then the Prophet (Sal.) looked at me and said, 'I knew that this power was in you. I wanted people to know about it and to see the power you are blessed with.' From this I knew that I would be the means of guiding a great many people to this Way."

It is related to him that once a scholar, having heard about him came to meet him. When he reached the entry gate of the town, he saw that a lot of food-grain was being carried inside the town. On enquiry he came to know that it belonged to Hajrat Ubaidullah al-Ahrar (Rah.). He was perplexed that he is said to be such a great saint but is engaged in worldly affairs and, therefore, he thought of returning. But then having come so far he thought of meeting him any way. When he entered the *Khanqah* (hermitage), Hajrat Ubaidullah al-Ahrar (Rah.) was inside his house. He sat down in the *Khanqah* and dozed for a while. He had a vision that it was the Day of Judgment and a person from whom he had taken some loan and had not been able to repay it, was trying to drag him along to the hell. Just then Hajrat Ubaidullah al-Ahrar (Rah.) appeared there, paid his debt and got him freed from the clutches of that man. The scholar on waking up saw Hajrat Ubaidullah al-Ahrar (Rah.) coming out of his house with a smile. Hajrat Ubaidullah al-Ahrar (Rah.) said, “I keep the wealth with me for repaying the debt of people like you.”



With Imam Sahab at the tomb premises of Khwaja Ubaidullah al-Ahrar (Samarqand)

Similarly, once two dervishes came to visit him from far off. On reaching the *Khanqah*, they came to know that Hajrat Ubaidullah al-Ahrar (Rah.) had gone to meet the King. They wondered what sort of fakir he is, who goes to meet the King whereas it is considered improper for fakirs to visit Kings. It so happened that just then guards came there in search of two thieves, who had escaped from their custody. They thought that these dervishes were those thieves and took them in custody. They were brought before the King, who according to the Islamic law ordered for their hands to be amputated. Hajrat Ubaidullah al-Ahrar (Rah.), who was sitting with the King told the King that they are dervishes, who had come to meet him and got them released and brought them with him. On reaching his *Khanqah*, he told them that he had gone to visit the King in order to save them from being amputated.

It is not considered good for saints to visit the rich but Hajrat Ubaidullah al-Ahrar (Rah.) had received a divine inspiration to mix with Kings in order that religious and spiritual feelings may develop in them also. He with the help of a *Sardar* (chieftain or commander) planned to meet the then King of Samarqand Mirza Abdullah bin Mirza Ibrahim bin Mirza Shahrukh but that *Sardar* replied to him impolitely saying that the King is a careless young man and it is difficult to meet him and besides that what is the need for fakirs to meet the Kings. Hajrat Ubaidullah al-Ahrar (Rah.) felt bad and told him that I have not come on my own but on divine orders. If this King does not care, some other King would care. When that *Sardar* went out, Hajrat Ubaidullah al-Ahrar (Rah.) wrote his name and rubbed it out saying

that this King does not appear to serve the purpose. After a week that *Sardar* died and after one month King Mirza Abdullah was attacked by the King of Turkistan Mirza Abu Saed and killed him.

It is said that before this incidence Mirza Abu Saed had seen Hajrat Ubaidullah al-Ahrar (Rah.) in his dream and after making enquiries with people he could reach in the service of Hajrat Ubaidullah al-Ahrar (Rah.) and sought his blessings to conquer Samarqand. Hajrat Ubaidullah al-Ahrar (Rah.) blessed him specially and attracted him towards his spiritual connection. Hajrat Ubaidullah al-Ahrar (Rah.) asked him about the purpose of his conquering Samarqand. Mirza Abu Saed said that I would whole heartedly nurture *Shariat* (the Islamic law). Pleased with his reply, Hajrat Ubaidullah al-Ahrar (Rah.) blessed him with victory.

It is said that Mirza Babar with a lac of soldiers under his command planned to attack Samarqand. Mirza Abu Saed told Hajrat Ubaidullah al-Ahrar (Rah.) that he cannot face Babar in reply to which Hajrat Ubaidullah al-Ahrar (Rah.) told him that, 'I take your fight on my shoulders.' It so happened that Babar faced with some unexplained problem came himself forward seeking a truce between them and returned to safety.

He said that the God has given me power that if I wish then any King would bow before me and obey me but I do not do anything without the order of God and this is what the etiquette is that one should surrender oneself to God's will.

It is related to him that once he was going with his friends to some other city. The passage was not safe, that city was far off and evening was approaching. His friends were worried but he asked them not to worry saying that we shall reach our destination before the sunset. It turned out to be true. The Sun did not set till they entered the city and as soon as they entered the city, the Sun set immediately. He used to say that this is also one of the miracles of the Way.

It is said that Sultan Mirza Abu Saed had strong desire many times to drink after he had prayed to be forgiven (*Tauba*) before Hajrat Ubaidullah al-Ahrar (Rah.). Once overpowered by the strong desire to drink, he asked one of his servants to bring wine in a pot under his room so that he may pull it up by tying the pot with his turban. When he was in the process of pulling up the pot, it hit the wall and was broken. Mirza was very upset that his effort was wasted. Next morning when he presented himself in the service of Hajrat Ubaidullah al-Ahrar (Rah.), the first thing Hajrat Ubaidullah said to him was that in the night I heard the noise of breaking of your pot of wine. If that pot had not broken, our relation would have broken and then we would have not met.

He passed away on 29th Rabi al-Awwal 895 AH (19/20 February 1490). It is said that at the time he breathed his last a lot of lamps were lit near him. Suddenly a brilliant light emanated from the middle of his eyebrows which overshadowed the light of those lamps. His tomb is located in Samarqand (in Kamangaron). He authored many books, which include 'Anas al-Saliki Fi-t-Tasavvuf' and 'al-Urvaatu-l-Vuthqa-li-Arbaba-l-Etkad'. He also got a big school and a mosque built, which are still functional. The entire Samarqand including the

Sultan grieved his death. The then King Sultan Ahmad accompanied his death-procession with his army and gave shoulder to his coffin.



Tomb of Khwaja Ubaidullah al-Ahrar (Samarqand)

Some of his main sayings/teachings are given below:

The life of that person is auspicious, who has withdrawn his attention from the world and turned it towards the God.

In regard to Sufism, he said that Sufism means sharing burden of others rather than put your burden on them. This is also the essence of being a dervish.

One great Sheikh wrote to him, “If you would like to educate any of your disciples, please send me one and I will teach him.” Sheikh Ubaydullah al-Ahrar replied, “I don’t have any disciples, but if you need a Sheikh, I have many.”

The best time of the day is one hour after the Asr prayer (after the sunset). At that time the seeker must make progress in his worship. One of the best forms of worship at this time is to evaluate the deeds of the day. If the seeker finds his deeds to be good, he must praise Allah. If he finds anything wrong he must seek forgiveness.

One of the best things for a seeker is to follow a perfect Sheikh. To follow him and to keep his company will enable the seeker to reach the Divine Presence of God.

Keeping the company of people of different mentalities causes people to fall into differences. Once Hajrat Bayazid (Rah.) found that there was disagreement within the group of his disciples. He asked them to look carefully among themselves to find if there was any stranger. They looked but did not find anyone. He said, 'Look again for there is someone who is not from us.' They looked again and found the walking stick of someone not from the group. He said, 'Throw that away quickly, because it is reflecting its owner, and that reflection is causing disagreement in the group.'

One should present oneself before the saints with great humility so that their heart may melt and they may have pity on him.

Even if there is an image of any great man drawn on a wall, one should pass by it observing the etiquettes.

Behavior and conduct influence even the inanimate things and it is because of this that prayers offered at places like the Ka'aba and other holy places are far more effective.

Abu Talib Makki (Q.S.) has said that if one's heart is constantly occupied with God alone and nothing else than he has attained the goal whether or not he has attained any spiritual states, ecstasy or '*Kashf*' (the power to know what is there in others mind).

A real *Sadik* (truthful person) is one, who immediately repents for his sins before the angel appointed to note it down does so and commits not to indulge in it again in future.

Shariat (the Islamic law or the code of conduct), *Tariqat* (the Way) and *Haqiqat* (the Truth) can be understood through this example that if someone avoids speaking a lie but entertains the idea in his mind, it is *Shariat*. If there is no thought of the lie even in the mind, it is *Tariqat*. And if willingly or unwillingly any thing lie does not come on tongue or in mind, even the thought of it does not occur in mind, it is *Haqiqat*.

Considering God as the doer of all good deeds and attributing all good qualities and attainments to God, is perfect '*Fana*' (state of annihilation of self). This is being a true dervish.

*Himmat*²⁰ (courage) denotes firm resolution such as not even a thought against the resolve enters the mind. Even if an atheist makes a firm determination and focus his mind on it, it would materialize.

Avoiding the world (worldly desires) is the way to make progress towards spiritualism.

One should have firm resolution to keep the feeling of spiritual nexus (*Nisbat*²¹) always in mind. Step-by-step this resolution should gain firmness, to the extent that it attains continuity.

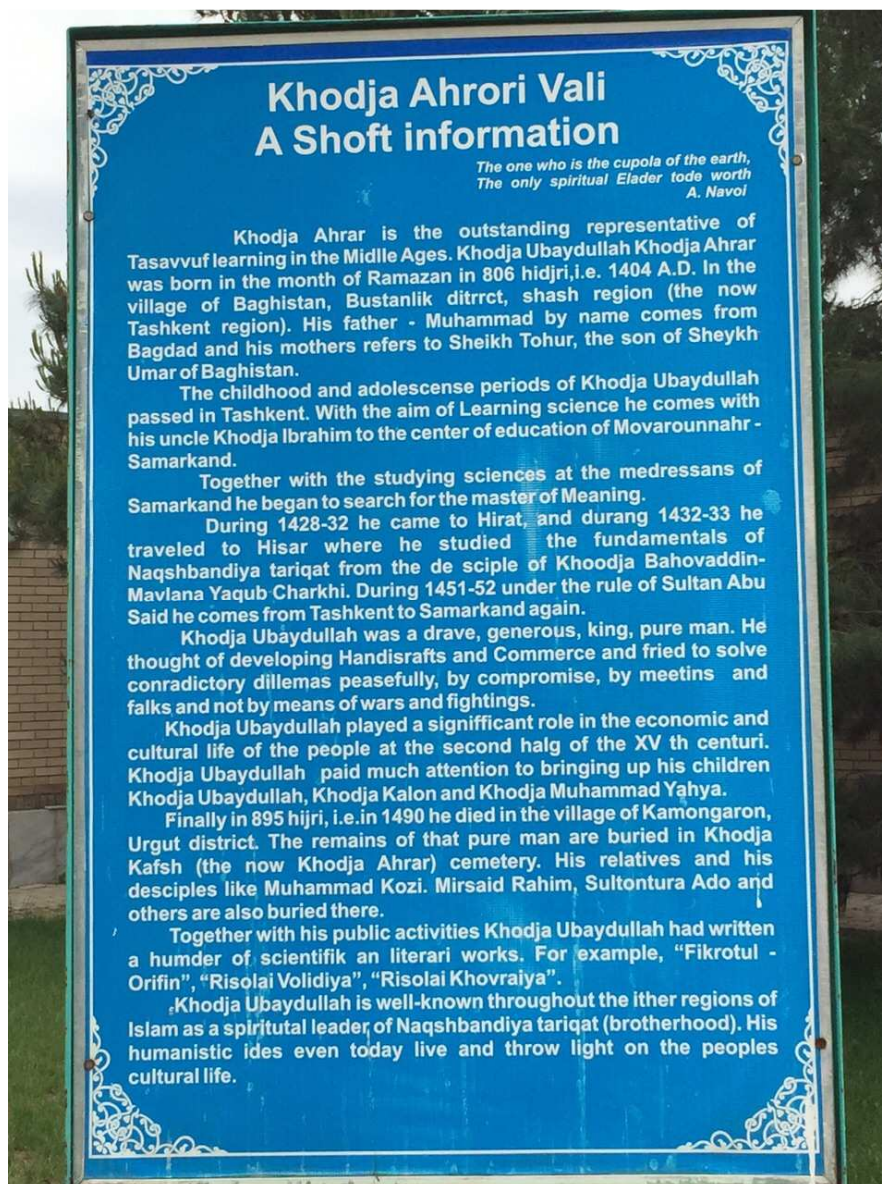
²⁰ Himmat-Himmat (courage) means the spiritual power; the will power. This is gained by spending time in *Satsang* with the Master.

²¹ Nisbat-The spiritual nexus that establishes a link between the Master and the seeker for the transmission of spiritual vitality.

If one has risen above ego and got rid of the feeling of being 'doer' then he rises above the action, i.e. he is not tied to the fruit of his action and the action does not become an obstruction to his spiritual progress. So long one considers oneself the doer and has not risen above the ego, one would be liable to be punished for one's wrong-doings.

A Sheikh should be capable of effecting internal changes (internal improvement) in the disciple and bring to an end his bad behavior or conduct and replace it with good behavior and conduct and lead him to the State of Presence and Awareness (*Hujur* and *Aagahi*).

Jikr is like that chisel which removes the thorns of whispering (*Khatra*).



Inscription at the tomb of Khwaja Ubaidullah al-Ahrar (Samargand)

Khwaja Muhammad az-Zahid (Rah.)

“YA ILAHI! JUHD, TAKWA AUR MUHABBAT APNI DE,
HAJRATE KHWAJA MUHAMMAD PARSA KE VASTE”

(O God! Bless me to observe austerities and be an ascetic full of love for You,
For the sake of great ascetic Hajrat Khwaja Muhammad Zahid)

Hajrat Khwaja Muhammad az-Zahid (Rah.) was a dear disciple and the spiritual heir of Hajrat Khwaja Ubaidullah al-Ahrar (Rah.). He was maternal grandson of Hajrat Yaqub al-Charkhi (Rah.) and had been given ‘*Jikr*’ by one of his disciples, which he used to practice in seclusion. He was born on 14 Shawwal 852 AH (11/12 December 1448). He heard from someone about Hajrat Khwaja Ubaidullah al-Ahrar (Rah.) that he is a great saint and fully accomplished *Satguru* (Master), which made him eager to meet him.

Khwaja Muhammad az-Zahid (Rah.) authored a book written about his Sheikh Hajrat Khwaja Ubaidullah al-Ahrar (Rah.) titled ‘*Silsilaat al-Aarifin va Tadhkirat as-Siddikin*’, in which he has written that “I served my Master (Sheikh, Pir, *Satguru*) for twelve years from 883 to 895 AH till he departed from this world. It started when I with one of my friends Nimatullah went to Herat for higher education. Because of too much heat, we halted at a village called Shadiman. When Hajrat Khwaja Ubaidullah al-Ahrar (Rah.) arrived there, we went to meet him. He asked me where do I come from, in reply to which I said from Samarqand. He was talking very softly and was aware of what was passing through my mind without my saying. It was so bewildering that I got connected to him. He told me that there was no need for me to visit Herat if my intention was to gain higher education. I, however, still wanted to go to Herat.

After some time I again visited him when he asked me my real purpose of visiting Herat. He asked me whether I wanted to go to Herat for higher education or my real intention was to search for a spiritual path. My friend replied on my behalf, “To gain spiritual knowledge in the guise of higher education.” He said, if it is so, it is fine and took me to a corner of his garden. He took my hand in his hand and immediately I entered into a state of self-effacement (‘*Fana*’) for long. I understood that he was presenting me to his Sheikh and through him to the elders of the Order and in the end to the God.

He then gave me some of the articles written by him, saying that ‘you would be able to understand these articles, which contain the essence of attaining the goal through obedience, piety, and humility. Through these you would be able to have a grand vision (*Mushahda*) of God. This is the path of love, which is found by following in the foot-steps of Prophet Muhammad (Sal.), which is based on following ‘*Sunnat*’. Hajrat Paigamber (Sal.) has said that ‘You would have to follow my Way and after me the Way of my Khalifas. For this you would have to follow the true scholars and great men. Hollow arguments of philosophers are not going to lead you anywhere. You would have to protect yourself from those, who know nothing but talk big in the name of Sufism. Then in the end he blessed me.

He read Surah Fatiha for me and gave me the permission to go to Herat. I started my journey towards Bukhara (Herat in Afghanistan is about 1000 KMs from Samarqand and Bukhara falls on the way). He sent a messenger after me with a letter in the name of Sheikh Kallan in which he had written, “You have to take care of my son, who is carrying this letter and you have to protect him from the company of undeserving scholars.” This gesture of his filled my heart with love for him but I continued with my journey.

The journey to Bukhara was taking longer than usual because the animal I was riding was weak and I had to halt every mile or two miles. On reaching Bukhara I had sore eyes and when I decided to proceed towards Herat, high fever caught me. It made me to think that if I continue my journey to Herat I may perhaps die on the way and this thought occupied my mind. I, therefore, gave up the idea to go to Herat and decided in my mind to go and serve my Sheikh Khwaja Ubaidullah al-Ahrar (Rah.).



Tomb of Khwaja Muhammad Zahid, Wakhsh (Hasar, Tajikistan)
(Courtesy Shri Yogesh Chaturvedi, Canada)

I reached Tashkent and thought of meeting Sheikh Ilyas. I left my animal and luggage with someone. When I was about to leave with one of my fellow disciples to meet Sheikh Ilyas, I heard a voice telling that my animal and my entire luggage was lost. I understood that Khwaja Ubaidullah al-Ahrar (Rah.) was not happy with my idea of visiting Sheikh Ilyas. I immediately changed my mind and decided to go and serve my Sheikh Khwaja Ubaidullah al-Ahrar (Rah.). The moment I decided to do so, someone came and informed me that my

animal and the entire luggage is found. I went to that person with whom I had left my animal and luggage, who told me that “I had tied your animal at this place, but when I looked back, it was all gone. I searched all over but it appeared as if the earth had swallowed your animal with the luggage and when I returned and looked again, your animal with the entire luggage intact was there where I had tied it.” I took my animal and the luggage and left for Samarqand. Khwaja Ubaidullah al-Ahrar (Rah.) welcomed me and thereafter till his death, I remained in his service.”

Khwaja Muhammad az-Zahid (Rah.) had firm faith in his Sheikh and his words were final and eternal for him, against which he never entertained any thought in his mind. Khwaja Ubaidullah al-Ahrar (Rah.) said that because of this, he was the right candidate to know all the secrets of the Way.

Khwaja Muhammad az-Zahid (Rah.) narrated an incidence concerning his Master Sheikh Ubaidullah al-Ahrar. Once his Sheikh fell sick and asked him to get a doctor from Herat. One of his co-disciples Maulana Qasim requested to fetch the doctor fast as he could not withstand the suffering of his Sheikh. It took him thirty-five days to return with a doctor. On return, however, he found that his Sheikh was well and Maulana Qasim had died. He asked his Sheikh about the sudden demise of Maulana Qasim, who was so young. Ubaidullah al-Ahrar said, ‘When you left, Maulanan Qasim came to me and said, ‘I am giving my life for your life.’ I asked him not to do that but he said, ‘O my Sheikh I didn’t come here to consult you. I have made the decision and Allah has accepted it from me.’ Ubaidullah al-Ahrar said that he couldn’t change his mind. The next day he became sick with the ailment of his Sheikh, which was reflected on him. He died and Ubaidullah al-Ahrar got well without the help of a doctor.

Khwaja Muhammad az-Zahid (Rah.) passed away on 12th Rabi al-Awwal 936 AH (3/4 November 1529) in Samarqand and his tomb is located in Wakhsh, Tajikistan.



Tomb of Khwaja Muhammad Zahid, Wakhsh (Hasar, Tajikistan)

Hajrat Shah Dervish Muhammad (Rah.)

“YA ILAHI! SARE ISYAAN AUR NASYAAN KAR MUAAF,
SHAH DERVISHE MUHAMMAD MURTAZA KE VASTE”

(O God! Forgive all my sins and wrongdoings,
For the sake of Your favorite Shah Dervish Muhammad)

Hajrat Shah Dervish Muhammad as-Samarqandi (Rah.) was nephew, dear disciple and spiritual heir of Hajrat Khwaja Muhammad az-Zahid (Rah.). He was born on 16 Shawwal 846 AH (17/18 February 1443). It is said that fifteen years prior to his initiation (*Bai'at*) he used to remain engaged in spiritual *Sadhana* (practice, effort). He used to spend his time in jungles in seclusion, with restraint without eating or sleeping. Once upset with hunger he raised his face towards the sky. As a result Hajrat Khijr (Ala.) appeared before him and told him that ‘If your objective is to attain patience and contentment, then you should serve Khwaja Muhammad az-Zahid (Rah.), he would teach you ‘*Tawakkul*’ (complete trust in God).’ He immediately presented himself in the service of his maternal uncle Khwaja Muhammad Zahid (Rah.) and received initiation at his hands.

After his initiation Khwaja Muhammad az-Zahid once asked him to go up a certain hill at some distance and wait for him there. Khwaja Muhammad az-Zahid told him that he would be coming later. Shah Dervish Muhammad (Rah.) was so obedient to his Sheikh that he moved immediately without using his mind to ask how would he go there, what shall he do when he get there, etc. He had surrendered his will to his Sheikh completely. His conduct was perfect. He went and waited for his Sheikh to come. The time for afternoon prayers arrived but his Sheikh did not show up. Then set the Sun. His ego was telling him, “Your Sheikh isn’t coming; you have to go back. May be the Sheikh forgot.” His truthful belief, however, told him to believe in his Sheikh and believe that he is certainly coming, as he said. He only has to wait.

Dervish Muhammad’s heart did not believe his ego. He was being lifted up on the path of spirituality. He braced up and waited. It was very cold on the hill in the night. He was freezing. He spent all night awake. His only source of warmth was his remembrance of the Almighty. Dawn arrived but the Sheikh had still not shown up. He was hungry and started looking for something to eat. He found some fruit trees, ate, and kept waiting for the Sheikh. The day went, and then the next day. He was again fighting with his ego, but he kept thinking: “My Sheikh is a real Sheikh; he knows what he is doing.”

Time went on, a week and then a month. The Sheikh did not arrive. Dervish Muhammad kept on waiting, spending his time in *Jikr* and his daily prayers. He kept on waiting. The power of his *Jikr* made the animals come and sit around him. It dawned on him that this miraculous power had come to him from his Sheikh.

It began to snow in the winter but his Sheikh didn’t come. It was extremely cold and there was no more food. He fed himself with the moisture inside the bark of the tress, roots and whatever green leaves he could find. Deer came to him and he began to milk the ewes. This

was another miracle, the ewes did not move when he milked them in turn. His Sheikh was sending him spiritual knowledge through these miracles and visions. He was being lifted up to higher and higher spiritual levels.



Tomb of Shah Dervish Muhammad (Shakhrisabz, Uzbekistan)

Year after year passed on like this. The Sheikh did not turn-up, and Shah Dervish Muhammad was ascending to a higher and higher state of patience. He kept thinking, “My Sheikh knows.” All these years he was in continuous remembrance of his Sheikh and his heart was being filled with the love for his Sheikh. At the end of the seventh year he started smelling the fragrance of his Sheikh in the air around him.

Sheikh Muhammad az-Zahid arrived at the end of the seventh year. When Shah Dervish Muhammad saw him, he felt a rapture of bliss in his heart, and immense love for his Sheikh. He ran to receive him completely covered with hair, accompanied by all his wild animal friends. His Sheikh asked him what was he doing there and why did not he come down? Sheikh Muhammad az-Zahid replied that he waited there for him as ordered by him. The Sheikh asked what if he died, or perhaps he forgot? Shah Dervish Muhammad (Rah.) answered how his Sheikh could forget when he is the representative of the Prophet? His Sheikh asked what if something had happened to him. Shah Dervish Muhammad said, “O my Sheikh, if I had not stayed here and waited for you and obeyed, you would have never come to me by the permission of the Prophet!” It had been revealed to Shah Dervish Muhammad that his Sheikh had come by the order of the Prophet (Sal.).



Tomb of Shah Dervish Muhammad (Shakhrisabz, Uzbekistan)

His Sheikh laughed and said: “Come with me” and in that one moment he filled his heart with all the spiritual knowledge and revealed him the secrets of the Naqshbandi Order that he had in his heart and ordered him to guide people, appointing him as his spiritual heir.

Shah Dervish Muhammad (Rah.) was unparalleled in protecting his spiritual linkage and he considered it utmost important to keep his spiritual state a secret. He used to teach Qur'an in order to hide his spirituality from people. It is said that once a Sheikh arrived there from Turkistan. Pointing towards Shah Dervish Muhammad (Rah.) he said that he smells the fragrance of some great saint over here. Khwaja Amkanki (Rah.), who was Shah Dervish's son used to say that ‘The reason why my father became famous was that a dervish praising Sheikh Nuruddin Khwani (Rah.) stated that he is a great saint and asked my father that he must visit him if he happens to come here. After a few days Sheikh Nuruddin Khwani (Rah.) arrived there and my father went to visit him as an ordinary person wearing ordinary old and shabby clothes, with some gift for him. Sheikh Nuruddin Khwani (Rah.) received my father very affectionately and both of them sat in *Satsang* and in *Muraqaba* (meditation) for long. When my father was returning, Sheikh Nuruddin Khwani (Rah.) accompanied him for some distance as a mark of respect for him. After my father left, Sheikh Nuruddin Khwani (Rah.) remarked that seekers and devotees would surely be visiting him (my father for their spiritual progress). People present over there said that he (my father) is no saint but only a teacher, who taught Qur'an to his students. Sheikh Nuruddin Khwani (Rah.) remarked, ‘O God! People over here are blind (have no wisdom), who do not benefit themselves by serving such a great Sheikh.’ This became a talking point of the town and people started visiting my father

for their spiritual progress, but since my father liked seclusion, he used to feel a bit uncomfortable.”



Tomb of Shah Dervish Muhammad (Shakhrisabz, Uzbekistan)

There is another similar incident related to Shah Dervish Muhammad (Rah.). Sheikh Khwarji Quruii (Q.S.) had a strange habit of snapping the spiritual link of people with their Sheikhs (*Nisbat Sulb*) and used to suck their spiritual energy. When he came to that place, Shah Dervish Muhammad (Rah.) said that I should also go to meet him and he (Shah Dervish) snapped the spiritual link of Sheikh Khwarji Quruii (Q.S.) (so that he could not harm others). Sheikh Khwarji Quruii (Q.S.) found himself emptied of his spirituality and was very upset. When Shah Dervish Muhammad (Rah.) proceeded to meet him, Sheikh Khwarji Quruii (Q.S.) smelled the fragrance of his *Nisbat* (spiritual nexus) and following the fragrance he reached near Shah Dervish Muhammad (Rah.). With great humility he mentioned to Shah Dervish Muhammad (Rah.) that ‘I did not know that this is your area. I would immediately return.’ Shah Dervish Muhammad (Rah.) took pity on him and restored his spiritual vitality and Sheikh Khwarji Quruii (Q.S.) left that place immediately.

Shah Dervish Muhammad (Rah.) remained in his Sheikh’s service until Sheikh Muhammad az-Zahid (Rah.) passed away in 926 AH and he himself left this mortal world on 19th of Muharram, 970 AH (18/19 December, 1562). His tomb is located in Shakhrisubz (Mawralnabar), Uzbekistan in Asqarar towards Kitab, about 30 KMs away from Shakhrisubz. His son Khwaja Muhammad al-Amkanki (Rah.) succeeded him in the Order.



At the tomb premises of Shah Dervish Muhammad with his descendant (Shakhrisabz, Uzbekistan)

Khwaja Muhammad al-Amkanki (Rah.)

“YA ILAHI! DOST MERE HOYEN HARDAM SHADMAN,
KHWAJA AMKANKI MUHAMMAD BADSHAH KE VASTE”

(O God! keep my friends happy for ever,
For the sake of King of saints Khwaja Amkanki Muhammad)

Hajrat Khwaja Muhammad al-Amkanki (Rah.) was son and the spiritual heir of Hajrat Shah Dervish Muhammad as-Samarqandi (Rah.) He was born in 918 AH (year 1512/1513) in a village called Amkan or Imkan of Bukhara. He was raised spiritually by his father Shah Dervish Muhammad as-Samarqandi (Rah.) and succeeded him in the Order as a fully accomplished, capable and perfect saint and for thirty years he occupied the throne of his father, guiding people on the Way. He reached such spiritual heights that every atom in this world, whether human or animal, plant or inanimate, was supported by his spirituality.

Although he had grown old and his hands used to shake but he used to serve his guests and took care even of their servants and animals himself. He took care not to introduce any innovation in the spiritual practices of the Naqshbandi Sufi Way and avoided the new methods of recital and internal practices that cropped up in the system. His spiritual miracles and radiations were more brilliant than the light of the Sun and he was the focus of attention (*Qibla*) for the seekers and devotees of his time. His fame traveled far and wide, and people ran to him to receive his blessings. Even the Kings used to consider it their fortune to put the dust of his door on their heads.

It is said that the King of Tooran, Abdulla Khan, in a dream saw that Hajrat Prophet (Sal.) is sitting in a beautifully decorated court at the door of which a *Buzurg* (an elderly and respectable man) is standing with a stick in his hands. He is carrying the requests and prayers of people to the Prophet (Sal.) and coming out with the reply of the Prophet (Sal.). Hajrat Prophet (Sal.) sent a sword for Abdulla Khan, which was tied to his waist by that *Buzurg*. On waking up in the morning he narrated the description of the *Buzurg* and enquired about him. On someone telling him that the description related to Hajrat Khwaja Amkanki (Rah.), he went to meet him with some presents. He was very happy to meet him and requested him to accept the presents. Khwaja Amkanki, however, refused to accept the presents saying that the sweetness of *Fakiri* (the life of a hermit) lies in expecting nothing from others and being content. Abdulla Khan then cited the dictate of Qur'an that 'One should abide by the order of the Allah and be obedient to *Rasool* and be obedient to the one, who amongst you is your commander' and compelled him to accept the presents. After this he started to visit Khwaja Amkanki (Rah.) every morning.

Similarly the King of Samarqand Baqi Muhammad Khan when he came to know that Badshah Mir Muhammad Khan was about to attack him with a force of fifty thousand soldiers visited and requested Khwaja Amkanki (Rah.) to pray for him. Khwaja Amkanki (Rah.) visited Badshah Mir Muhammad Khan and requested him not to attack Baqi Muhammad Khan but he did not agree and attacked Samarqand. Hajrat Khwaja Amkanki

(Rah.) along with some of his followers sat in *Muraqaba* (contemplation and meditation) in an old mosque facing towards the Ka'aba and kept on enquiring about the state of war between them and got up only after he received the news of the victory of Baqi Muhammad Khan.



At the tomb of Khwaja Amkanki (Shakhrisabz, Uzbekistan)

It is related to him that once three young boys visited him. Two of them desired for some eatables but the third boy desired for something against the dictates of *Shariat* (Islamic law).

Khwaja Amkanki (Rah.) fulfilled the desire of the two boys even without their asking and to the third boy he said that the miracles through dervishes take place in accordance with the *Shariat*. Their behavior or conduct does not reflect anything against the *Shariat*. Then he addressed all three of them saying that one should not approach fakirs even for the justified worldly needs because their internal state happens to be such that they usually pay no attention to such requests and it may result in harm rather than any benefit and they are deprived of the spiritual benefit (*Faiz*) flowing from them (fakirs). One should visit fakirs only for seeking the God, so that one may benefit from their inner exalted status.

Before his death, Khwaja Amkanki (Rah.) had written a letter to his vicegerent Hajrat Baqi Billah (Rah.) that “I think of death all the time. Till now my belief is not firm what is awaiting me. I may not be shamed before the God and whatever comes before me, I should deserve that.” A few days after writing this letter he passed away on 22nd of Shaban 1008 AH (8/9 March, 1600). His tomb is located about 30 KMs away towards Kitab in Shakhrisabz.

Some of his main sayings/teachings are given below:

He said that for the seeker to progress in this *Tariqat*, he must first sear into his heart the image of his Sheikh, until the warmth of his love engulfs his heart. He must direct that warmth to the Essential, Universal Heart, where exist the combined realities of all humanity and all creation. The seeker should direct the power of the Heart towards the One who's Reality encompasses everything. He must be free of any doubt regarding the manifestation of the One who is always Present, and must know that nothing exists except 'Him' and through 'Him'.



Tomb of Khwaja Amkanki (Shakhrisabz, Uzbekistan)

He also said that the state of *Fana* (the state of self-effacement or annihilation of the self, merger) is the First State of Bewilderment in this Order. This leads the seeker to the State of Receiving the Pure Light of the Essence. In that state there will be no other element existing not even the Names and the Attributes except that Pure Essence. The one, who can reach the State of Pure Essence is higher than the one who is in the State of Names and the Attributes.



Tomb of Khwaja Amkanki (Shakhrisabz, Uzbekistan)



Thousand years old mulberry tree (Shakhrisabz, Uzbekistan)

Hajrat Muhammad al-Baqi Billah (Rah.)

“YA ILAHI! EK TU BAQI RAHE AUR SABKO JAAUN BHOOL,
KHWAJA ABDUL BAQI MURSHID RAHNUMA KE VASTE”

(O God! Make me forget everything else except You alone,
For the sake of great guide and *Satguru* Khwaja Abdul Baqi)

The Naqshbandi Sufi order has been introduced in India by Hajrat Muhammad al-Baqi Billah, who was spiritually linked to and was the ablest disciple of Khwaja Muhammad al-Amkanki (Rah.). He was born in 972 H (1562 AD) in the city of Kabul in the land of Ajam, which was then a colony of the Sultanate of India.

Hajrat Baqi Billah (Rah.) was an ocean of esoteric knowledge, annihilated in God (*Fana* Billah) and existing in ‘His’ Existence (Baqi Billah), who was lifted to the highest state of vision. He combined in his person both the outer or the worldly knowledge and the esoteric knowledge. Sheikh Ahmad al-Faruqi (his vicegerent) said that his Master Muhammad al-Baqi Billah achieved the highest states of *Wilayat* (Friendship of God) and that he was the *Qutub* (Spiritual Pole) of his time, who supported every creature on this earth.

Hajrat Baqi Billah (Rah.) right from his early childhood exhibited signs of a great saint, living a life of austerity. He spent most of his time in solitude. His father was a judge. He received his formal education from Maulana Muhammad Sadik Hawai Rahamatulla-al-Elahi (Rah.), who was a great scholar of his time and in a short period because of his sharp intellect Hajrat Muhammad al-Baqi Billah surpassed his colleagues. It was during this period of his learning that he got attracted towards spirituality and presented himself in the service of many great saints of Mawralnahr (Shakhrisabz, Uzbekistan) but was not satisfied with his progress. One day when he was engrossed in reading a book on Sufi way, he encountered a divine light, which made him restless. At that moment, he was blessed by the spirit of Shah Baha’uddin Naqshband (Rah.), who created in his heart the capability of reciting the name of the divine and filled his heart with divine love. This made him to look for an accomplished Master in the search of whom he made such an effort, which was beyond human capability. His holy mother used to pray for him that either the Almighty should fulfill her son’s desire or take her away, as she could not withstand the restlessness of her son.

Hajrat Baqi Billah (Rah.) used to say that whatever he attained in his life, it was all due to the prayers of his mother. He visited the entire Mawralnahr, Bulkh, Budkhshawn, Lahore and Kashmir etc. and received the grace of a lot of saints in these places. It is said that when he was in Lahore, a *Majjub* whom he visited used to often scold and pelt stones at him, but Hajrat Baqi Billah did not stop visiting him. At last this *Majjub* prayed for Hajrat Baqi Billah. Hajrat Baqi Billah (Rah.) used to say that though he did not indulge in austerities and self-restraints like the seekers of earlier days but he had spent lot of his time in great restlessness to find an accomplished Master to guide him. He then went to Maulana Shergani and on way to Samarqand he wrote a letter to his friends mentioning this couplet:

MAN AJ MUHIT MUHABBAT NISHAN HAMI DIDUM;

KI USTKHWANE AZIZAN BASAHIL UFTA DAAST

(Meaning thereby-I looked at the river of love only to find that at its bank were lying the skeletons of lovers)

During this journey, he got an inspiration from Hajrat Khwaja Ahrar (Rah.) that he should visit Maulana Khwajgi Amkanki and thereafter he saw Hajrat Maulana Amkanki in his dream saying that he was waiting for him. This made Hajrat Baqi Billah very happy and he uttered:

ME GUZSHTAM JE GUM ALUDA KI NALA JAMGI,

ALEME AASHOB NIGAHE SARERAHAM BAGIRAFI

(Meaning thereby-I was walking sadly but someone, who had stirred (created a revolution) the world attracted me towards him)

Hajrat Baqi Billah (Rah.) found his destiny at the pious feet of his Master Khwaja Amkanki (Rah.) and spent three nights in meditation with him and explained him his internal condition. Khwaja Amkanki (Rah.) told him that by the grace of the God and the Masters of this Order, he (Hajrat Baqi Billah) had been blessed with the complete esoteric knowledge of the Order (Naqshbandi Sufi Order). Khwaja Amkanki (Rah.) then asked him to go to India and to introduce and spread this spiritual Order in India. At first Hajrat Baqi Billah (Rah.) humbly tried to express his inability but later he proceeded to India in compliance with the order of his Master.

On his way to Delhi, he first stayed at Lahore for about a year where he was welcomed and received with love and affection by the scholars and saints. In Delhi he started living in Qila Firozi and made Delhi his permanent home. He did not reveal his internal state to anyone and kept his spiritual attainments a secret, spending most of his time in solitude. Rather than looking towards others, he contemplated about his own faults and always behaved with great humility. He would usually avoid people approaching him for spiritual teaching but if he found someone really eager, desperate and having the right inclination, he would accept and teach him.

It is said that a person, who lived at the *Mazar* (tomb-the place of burial) of Khurasani Hajrat Khwaja Bakhtiyar Kaki (Rah.) used to pray him for the guidance of a competent Master. When Hajrat Baqi Billah (Rah.) reached Delhi, this man got an inspiration from Hajrat Khwaja Bakhtiyar Kaki (Rah.) that a saint of the Naqshbandi Order has arrived in the city and he should go and visit him. This man visited Hajrat Baqi Billah (Rah.) and expressed his desire to be guided. Hajrat Baqi Billah (Rah.) declined saying that he was not competent to initiate him. Hajrat Baqi Billah (Rah.) stated this so politely and humbly that this man accepted his words and returned. In the night he saw Hajrat Khwaja Bakhtiyar Kaki (Rah.) in his dream telling him that Hajrat Baqi Billah was the person to whom he was asked to go. The next day he again visited Hajrat Baqi Billah (Rah.) and narrated him what he had seen in his dream. Hajrat Baqi Billah (Rah.) again told him that it was not he and if he (this man) finds such a saint then he would also like to visit him. Next night again this man saw Hajrat Khwaja Bakhtiyar Kaki (Rah.) in his dream, asking him again to visit Hajrat Baqi Billah. When next day he visited Hajrat Baqi Billah (Rah.) he with great humility and eagerness requested Hajrat Baqi Billah to accept him saying that now he would not go anywhere else.

Hajrat Baqi Billah (Rah.) this time accepted him but took a promise from him that he would not tell anyone else about him (Hajrat Baqi Billah).

A similar incidence is related to his vicegerent Khwaja Hisamuddin Ahmad (Rah.). Hajrat Baqi Billah told him also that he was not competent and that if he (Khwaja Hisamuddin Ahmad) found someone then Hajrat Baqi Billah would also like to visit him. It was said with such humility that Khwaja Hisamuddin Ahmad believed it and proceeded to Agra. He did not know what to do that he heard someone reciting this couplet of Hajrat Sheikh Sadi (Rah.):

TU KHWABI AASTIN AFSHAN VA KHWABI DAMAN ANDAR KUSH,
MAGAS HARGIJ NA KWAHAD RAFT AJ DUKAN-E-HALWAI
(Meaning thereby-Whether you wipe your hands or shake your clothes, the fly is not going to leave the sweet-maker's shop)

He then immediately returned to Delhi and visited Hajrat Baqi Billah (Rah.), who accepted and initiated him.

If Hajrat Baqi Billah (Rah.) accepted someone, he would instruct him according to his inclination. If he found someone to be an emotional person, he would teach him 'Tariqa-e-Rabita' (focusing one's attention on one's Master feeling the presence of the Master in his heart-love for the Master; Rabita literally means nearness, contact or establishing a relation). To some others he would ask to engage in '*Jikr-e-Qulbi*' or recite 'La-Ilaha-Ilallah' and to some others to engage in '*Ism-Jaat*' (the essential name of the God), depending upon their individual suitability and inclination. His '*Nisbat*' was full of '*Jajb*²²'. Whosoever was fortunate to get his attention, he would become eager and worthy to receive the divine grace.

It is related to him that once a soldier, who came to visit him, left his horse with the groom (ostler) outside the mosque and went himself inside to meet Hajrat Baqi Billah. By chance Hajrat Baqi Billah (Rah.) just then went out of the mosque for ablution and he spotted the groom. By the time Hajrat Baqi Billah re-entered the mosque after ablution, this man was so impacted by his glance that he entered into an ecstasy and went away from the mosque, after which no one could know his whereabouts. Many such incidences are related to him. He used to impart seekers with '*Talim-e-Himmat*' and used to bestow upon them his '*Tavajjoh*'. Seekers used to be lifted to great spiritual heights; some used to gain access to '*Alam-e-Misal*²³', some others would gain access to '*Alam-e-Arvah*²⁴' and some others used to turn into *Majjub* or *Maglub*²⁵. Through him the Naqshbandi Order spread with great swiftness throughout the Indian Subcontinent. People in the Subcontinent were attracted to his knowledge, his Heavenly Power and his Prophetic Characteristics.

It is related to him that once a muezzin went up the minaret of the mosque and by chance Hajrat Baqi Billah looked at the muezzin. The spiritual flux was so strong that the muezzin could not withstand it and fell down from the minaret.

²² Jajb-Emotion or the power to attract one towards divinity through one's own spiritual vitality.

²³ Alam-e-Misal-That world, which is a part of the heavens and in which all the worldly things exist as they are.

²⁴ Alam-e-Arvah- The abode of spirits.

²⁵ Maglub-A Fakir in trance-totally absorbed and, therefore, outwardly looking as if intoxicated or lost somewhere.

It is also related to him that his vicegerent Hajrat Mujaddid Alifsani (Rah.) in the month of Ramzan, one night sent his servant with some *Faluda* (a sweet dish) to him. This servant, a simple person, went straight and knocked at the main door. In order not to trouble anyone else, Hajrat Baqi Billah (Rah.) himself opened the door and asked the servant about his name. He mentioned his name as 'Baba'. Hajrat Baqi Billah picked up the Faluda and said, 'A servant of Miyan Mujaddid Alifsani is as much mine'. Now, by the time this servant returned, he had been deeply impacted by the glance of Hajrat Baqi Billah and with difficulty could reach back to Hajrat Mujaddid Alifsani (Rah.). On being asked, he narrated what had happened and stated that he was seeing all the cosmos full of divine light, every particle so illuminated that he cannot explain. Hajrat Mujaddid Alifsani (Rah.) then said—"This man has faced the Shining Sun (Hajrat Baqi Billah Sahab) as a result of which he is dazzling."

Hajrat Baqi Billah was full of compassion and pity. Once when he was in Lahore, people did not have food to eat because of famine. When food used to be served to Hajrat Baqi Billah (Rah.), he would say that it was not proper that he should eat while people outside were hungry and he would distribute his food amongst them. Similarly, if he saw any old or tired man traveling, he would offer his conveyance to that man and would himself walk on foot and when they were about to reach the town, he would again ride on his conveyance in order that no one should come to know of it. Once in winters when he came to sleep after offering midnight prayers (*Namaz*), he saw a cat lying under his quilt. Hajrat Baqi Billah (Rah.) did not disturb the cat. Instead he himself spent the night keeping awake. If any of his disciples did anything wrong by mistake, he would not scold or point out his mistake and would rather only hint at it.

One of his neighbours used to trouble him in various ways but Hajrat Baqi Billah ignored and lived peacefully with him. One of his disciples, however, could not tolerate it and got this neighbour arrested. When Hajrat Baqi Billah came to know about it, he was annoyed with his disciple. The disciple pleaded that that man was mischievous and a trouble maker. Hajrat Baqi Billah (Rah.) took a mournful sigh saying-'you consider yourself to be a noble and well behaved person and that is why you look at others as mischievous and trouble makers but what can I say; to me he in no way is worse than me'. The disciple got him released immediately.

Once Hajrat Baqi Billah (Rah.) went to visit the tomb of Hajrat Khwaja Bakhtiyar Kaki (Rah.). The caretakers of the tomb laid a sheet for him to sit on. A hot-tempered fakir, who happened to be present there enquired about it and on learning that it was laid for Hajrat Baqi Billah, started abusing him. Just then Hajrat Baqi Billah reached there and the fakir turning towards him started abusing him more furiously. Hajrat Baqi Billah asked the fakir to forgive him saying that whatever had happened was without his knowledge and that whatever he (the fakir) had said about him (Hajrat Baqi Billah), he was just like that. People accompanying Hajrat Baqi Billah wished to warn the fakir but Hajrat Baqi Billah stopped them from doing so. He then comforted the fakir, gave him some money and said that he (the fakir) should not waste his time and energy on a person like him (Hajrat Baqi Billah).

It is said about Hajrat Baqi Billah (Rah.) that if any of his disciples committed some mistake, he would say that it had happened because of his (Hajrat Baqi Billah) fault; if this was not his (Hajrat Baqi Billah) fault, it would not have reflected in the disciple. If someone spoke ill of another person before him, he would start praising that person. Hajrat Baqi Billah emphasized upon the transitory nature of life and the world and insisted upon looking at only one's own vices.

It is said that Sheikh Taj Samhali (belonging to Samhal), who was one of the vicegerents of Hajrat Baqi Billah (Rah.) was first initiated by Sheikh Allah Bakhsh (vicegerent of Mir Sayyed Ali Quam Jaunpuri). A person named 'Diwana' Abu Bakr was also a disciple of Sheikh Allah Bakhsh, who also was from Samhal. When Sheikh Taj Samhali having been authorised by Hajrat Baqi Billah to guide others returned to Samhal and started teaching people, they were very much impressed by him and, therefore, some people out of jealousy provoked Diwana Abu Bakr against him. Sheikh Taj Samhali explained him the matter and reported the matter to Hajrat Baqi Billah through a letter. Hajrat Baqi Billah responded:

"I have gone through the letter you wrote relating to Sheikh Abu Bakr. Writing such things does not show maturity and grace. When even highly accomplished saints cannot rest assured that they are free from such vices, then how could poor Abu Bakr be expected to be free from them, who has hardly treaded the path only for a short while and how could he be expected not to oppose you? And then especially if he is a 'Diwana' (insane, mad), he should not be expected to behave properly though he may have attained *Wilayat* (the status of a Wali-saint or Mahatma). Only the God knows that some improper thoughts may have entered his mind and he may have been denied proper understanding at that moment. Any action, even if it be against the dictates of scriptures, is punishable only if the doer was in senses. The conclusion is that one should be considered pardonable taking his condition and circumstances into account and one should look only towards the God.

People live in different states of mind. Some are inclined towards evil, some have faith in God and yet some others are in an intermediary state. Their conscience condemns them on doing wrong. These people also can attain the state of *Auliya* (saint or Mahatma), if they are wise. People with evil mind also need to be considered pardonable and should be treated kindly. One should develop a habit of seeing the brighter side of their deeds. Taunts and fancies of the people of Samhal should also not be objected and they should be looked upon with mercy because they are following the path of wisdom and have given up their vices. If out of compulsion they commit some mistake and behave badly, why should you forget their good deeds? One should be thankful to the God that *Auliyas* also have to bear with their share of condemnation. I myself adopt the other way when facing criticism and considering it to be a divine blessing, I enter into introspection and pray for the removal of my vices, which was the basis for the criticism. Kindly tell me what would be the outcome of the criticism by the people of Samhal. Would it result in non-acceptance of veneration or stopple of *Khalis Tavajjoh* (paying attention)? Their case would be before the Almighty.

Couplet: E MASHUKA TURA BUR SARE ALAM KHAK WASSALAM

(Meaning thereby: O beloved! Let you and the whole world be buried under ashes)”

He was so detached that no one would dare engage in any worldly discussion in the mosque nor would he ever engage in collecting worldly belongings for himself or for his dervishes. He wished nothing except *Faqr* (poverty), *Faka* (hunger), *Kanaat* (gratitude), *Juhd* (austerity) and *Masqanat* (humility) for himself and his disciples. If someone wished to donate something for the dervishes residing in the *Dargah* (the hermitage), he would not accept it saying that he prays the Almighty that they should spend a life in gratitude, humility and observing austerities. He used to say that if someone expects that he should be blessed with worldly possessions because of him, he should understand that it would only mean snapping of the divine link between him and that man. But others (other than his associates) used to receive worldly benefits through him.

The depth of his love and dedication to his Sheikh is revealed by this incidence: In the spiritual assembly (*Satsang*) of Hajrat Baqi Billah, other Sheikhs together with their followers also used to participate. Once when all of them were engrossed in deep meditation, all of a sudden Hajrat Baqi Billah stood up. His body was trembling and it appeared that he might fall. One of the persons got up and gave him support. After sometime when he was somewhat composed, one of the Masters, with great humility enquired “Hajrat Qibla (your honour)! What divine blessing have you received today that you are prepared even to sacrifice your life for it.” Hajrat Baqi Billah replied, “Brother, what can I say. When all were deeply absorbed in meditation, my eyes opened for a while. I saw a dog passing in front of the door. This dog resembled the one, which used to visit the place of this slave’s Master. My Master used to feed the dog with the food left over from his own dish. This slave used to feel jealous of that dog and used to think that dog to be more fortunate than him. Seeing this dog, I was reminded of my Master and that dog and I was overpowered by a flux of love. I, therefore, could not control myself.” On listening to this narration, the Master who had asked this question himself got into such a state of ecstasy that he remarked, “Hajrat Khwaja Sahab, only a person like you can be a Sheikh (Master).”

It is said that once he wished to proceed on Hajj pilgrimage. He was sent a lac of rupees by the *Khanqah*, but he declined to accept saying that it was not appropriate that he should spend money belonging to someone else on himself. He did not bother about his food and clothes; he would live happily with whatever was served to him. If for days together he was served food not to his liking even then he would not complain or ask for food of his liking and similarly he would not ask for fresh clothes. The house in which he lived was very small and in a dilapidated condition but he did not mind it. He had grown very weak and feeble but devoted himself keenly to remembrance and veneration. After the *Isha Namaz* (prayers at night) he would retire to his room and sit in meditation. If he felt weak, he would take ablution and again sit in meditation and thus spend the whole night in prayers.

He exercised such great care in his food that he used to take loan from his wife for the food for himself and his dervishes and used to repay it from *Fatooh*²⁶. He attached great

²⁶ Fatooh-Worldly or other blessings received by a devotee from the Almighty is called Fatooh.

importance to purity of heart while eating and to remembrance while cooking. He used to say that cooking without remembrance generates such fumes, which choke the way through which the divine grace descends and holy spirits do not appear before such a person. Seekers were, therefore, particularly warned to be careful about the food they ate. If someone was not vigilant in doing so, he used to immediately feel the adverse effect. It is said that once a dervish felt some lack of interest in his spiritual *Sadhana* (practices, effort) and he mentioned this to Hajrat Baqi Billah, who asked him to enquire about the purity of his food. When he said that he had exercised due care in his food, Hajrat Baqi Billah asked him to ponder over it deeply. It then came to his notice that there was some negligence in the fuel used for cooking. His holy mother was one amongst *Kanitat* and *Arifat* (one obeying the God and who possesses esoteric knowledge) and that is why in spite of servants being available in the house, she herself used to cook.



Tomb premises of Hajrat Khwaja Baqi Billah (Delhi)

He used to engage in spiritual practices and *Ibadat* with full concentration and firm determination. He did not like music or *Jikr-Jahar* (chanting) in his *Satsang* (spiritual assembly). Once a dervish in his *Majlis* (spiritual assembly) uttered ‘Allah’ loudly. He asked him to be informed of the etiquettes of his *Majlis*. Once having noticed in the books on Hadits (the collection of the sayings of the Prophet), he started reciting *Fatiha* (the first *Surrah*²⁷ of the Holy Qur’an) according to the tradition of Khalf Imam Shafai (Rah.). One night he (Hajrat Baqi Billah) saw him (Khalf Imam Shafai) in his dream praising himself (Khalf Imam Shafai) which made him (Hajrat Baqi Billah) understand that he (Khalf Imam Shafai) was saying that many persons have attained sainthood following his tradition. After this Hajrat Baqi Billah stopped reading the above *Fatiha*. Though Hajrat Baqi Billah was such a highly accomplished saint yet he always mentioned of his incapability and used to say

²⁷ *Surrah-Surrah* or *Surat-a* Chapter of the holy Qur’an.

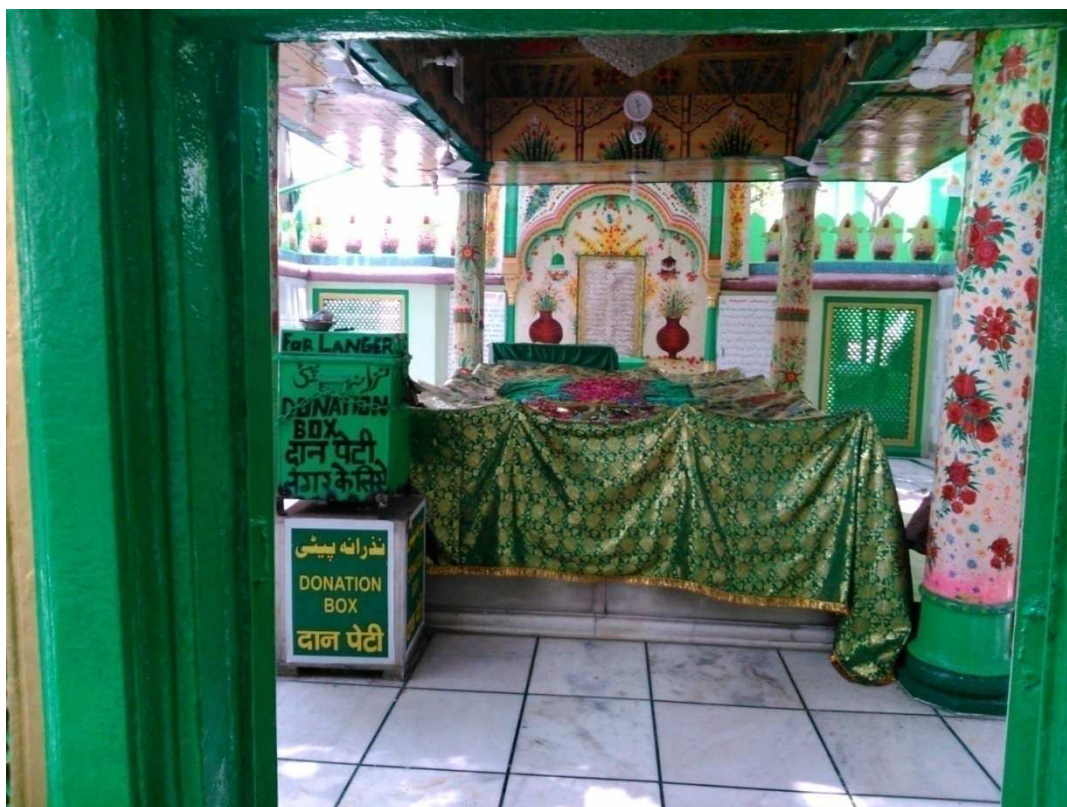
that he has not attained anything in the field of spirituality. The following verse in Persian is written by him:

DAR RAHE KHUDA JUMLA ADAB BAYAD BOOD,
JAJAN BAKIST DAR TALAHD DAYAD BOOD,
DAR DARIYA AGAR BAQAMAT REJAND,
GUM BAYAD KARD WA KHUSHK LUB BAYAD

(Meaning thereby: One should fully comply with the etiquettes on the path to divine and make all efforts to attain esoteric knowledge. Even if one is submerged up to neck and if water is poured in his mouth, one should feel as if he has not drunk at all and should feel thirsty. The real meaning is that a seeker should always be eager to attain more and more esoteric knowledge. He should always be desirous of rising higher and higher)

It is said that someone wrote a letter to one of his disciples, on the back of which Hajrat Baqi Billah wrote:

“It is sad that this helpless servant (Hajrat Baqi Billah) is now not left with much strength otherwise by the grace of God, in this short life spanning over few days, he would have mourned like mad over his helplessness and would have made all efforts in search of the ‘*Kimia-e-Marfat*’ (the nectar of spirituality) and would have sacrificed his life for it. May God bless this helpless servant with strength and capability to leave all matters pertaining to this world and the Hereafter unto Him and get rid of all botheration?”



Tomb of Hajrat Baqi Billah (Delhi)

There are many miracles associated with Hajrat Baqi Billah (Rah.), some of which are mentioned below:

Once one of his neighbours was taken away by an officer and was being tortured severely. When this man felt helpless, he remembered Hajrat Baqi Billah (Rah.) in his heart and prayed him for help. Right at that moment this incidence was revealed to Hajrat Baqi Billah (Rah.). He asked his vicegerent to go and tell that officer that he was unnecessarily torturing that man, who should be freed immediately and if he does not comply with it then he should remember that the Khwajgan (the saints and Mahatmas belonging to the Naqshbandi Order) have great self-respect and for this impudent act not only he but his family members would also be punished. The officer did not listen to him and said that he wanted to see what they (the Khwajgan) could do to him. It so happened that before the evening, this officer was charged with many allegations against him by the emperor and with great disrespect and insult he along with many of his family members was killed by the emperor's soldiers.

Once a person with a view to test him presented thousands of rupees to Hajrat Baqi Billah for his own use or for the use of his dervishes. Hajrat Baqi Billah refused to accept the money saying that 'fakirs do not need money. Give this money to someone else'. When he insisted, Hajrat Baqi Billah said, 'Do you want that when you die I should pray-O! The *Razik* (the Provider), living in the heavens, the *Razzak* (the benefactor) living on the earth has died. Send someone else in place of him. The One, Who provides you, also provides us'. This man, however, kept on insisting and the more Hajrat Baqi Billah refused, more he kept on insisting. At last, Hajrat Baqi Billah (Rah.) lifted a corner of the mat he was sitting on and asked this man to look what was there. This man saw rivers full of silver and gold flowing under the mat. He immediately fell at the feet of Hajrat Baqi Billah (Rah.), begged for his forgiveness and gave up the idea of testing any fakir in future. Later this man turned into a great devotee.

When Hajrat Baqi Billah (Rah.) was nearing his death, a Maulana approached him and requested him to explain the meaning of "Baqi Billah". Hajrat Baqi Billah (Rah.) told him that he would be explained the meaning of Baqi Billah after his (Hajrat Baqi Billah's) death. A few days later Hajrat Baqi Billah fell ill and this Maulana visited him and asked him again to explain the meaning of Baqi Billah. Hajrat Baqi Billah (Rah.) told him that the one, who would offer the last prayers (*Namaz-e-Zanaza*) for him would answer his question. A few days later Hajrat Baqi Billah died, the dead body had been given a bath, wrapped in shroud and people were waiting for the Imam to come and offer the last prayers. Just then the people around saw that a man covered with a sheet of cloth was coming from far away. He came and offered the last prayers and when he was going back this Maulana followed him and asked him to explain the meaning of Baqi Billah. The Imam turned back and lifted the veil from his face. The Maulana was stunned to see that it was Hajrat Baqi Billah himself, who then disappeared behind the trees around. Baqi Billah means the one, who has attained the state of '*Baqa*' with the God (Existence in the Existence of the God, i.e. one, who is firmly rooted as one in the God). Through this incidence Hajrat Baqi Billah explained that though he had given up his physical body but his soul is eternally one with the God. He thus gave the proof of that he was rooted in eternity by appearing in his physical body after death for offering the last prayers.

Once a child fell on floor from a high rise wall and was seriously hurt; blood was oozing out from his ears and it appeared that he might die soon. His mother started crying in desperation. No Hakim dared touch the boy. In utter desperation and as the last resort she came to Hajrat Baqi Billah (Rah.) and put the child at his feet begging him to save her child. Hajrat Baqi Billah did not let his spiritual powers to be revealed to public and, therefore,

asked one of his servants to bring him a certain medical book. He spent a little while turning the pages of the book and then said to the mother that he had seen in the book that her child would not die and would be alright in a short while. He had hardly uttered these words that the boy started recovering and a little later both the mother and the son went away happily.

Several miracles are related to Hajrat Baqi Billah and it is difficult to mention about all of them. It is no less a miracle that within a short span of three to four years occupying the seat of '*Satguru*' Hajrat Baqi Billah (Rah.) guided many people and his name and fame was wide spread. Many of the Masters of his time used to attend his *Satsang* and get benefitted in his company because of his spiritual *Faiz* (spiritual flux). Because of his popularity many of his contemporary Masters (*Mashayakh*) started getting jealous of him and desired to harm him in various ways using occult powers but to no effect and, being tired many of them later turned his disciples.

It is said that when he was about forty, whenever he heard of anyone's demise, he used to take a mourning sigh and would say, 'What a relief getting away from the world'. Around then Hajrat Baqi Billah (Rah.) said to his wife that when he would turn forty an important event would take place in his life. One day he said that he had seen in dream someone saying him that the purpose for which he had been sent to the world has been accomplished. After a few days he stated that in a few days someone from the Naqshbandi Order would depart from this world. One day he said that someone has said that the '*Qutub-e-Waqt*' (the Spiritual Pole of that time) has died and that I am reciting the *Marsia* (the words spoken in praise of the dead) in my own praise. After a few days in the middle of the month of Jamadi-ul-Sani, he fell terminally ill. One day he said that he has seen Hajrat Khwaja Ahrar (Rah.) in his dream, who was asking him to put on the robes and then smilingly he said that now his robe would be the shroud. During his illness one day he got into such a state of unconsciousness that people around him thought that he had breathed his last. When he regained consciousness, Hajrat Baqi Billah (Rah.) said that if this was the truth of death then it was a gift, a great blessing and that he did not want to come out of that state. On Roz Do Shamba 25 Jamadiul Sani, 1012 Hijri (1603 AD) he breathed his last uttering "Allah". 'INNA LILLAHE WA INNA ILAHE RAZEUN'-Everything has originated from the God and would return to Him.

His Samadhi (tomb-mausoleum) is in Nabi Karim, on Idgah Road, near New Delhi Railway station on the Ajmeri gate side. It is said that he had once visited this place along with his disciples. He liked this place, took ablution and offered *Namaz* there. The dust of this place had stuck to his cloak. He had then said that the dust of this place catches hold of you.

Some of his main sayings/teachings are given below:

Hajrat Baqi Billah used to say that this couplet of Hajrat Khwaja Amkanki (the spiritual Master of Hajrat Baqi Billah) is worth pondering:

MADHO JAMAT GAR TAFUAUT MI KUNAD,
BANGARI WASHI KI ADBAT MI KUNAD

[Meaning thereby: If you feel difference between your praise and criticism, i.e. if you feel happy when someone praises you and feel upset on your criticism and do not take them equally, you must wait for someone to teach you a lesson of '*Adab*' (etiquettes)]

Hajrat Baqi Billah (Rah.) said that the meaning of ‘*Yad-Kard*’²⁸ is chanting with tongue. *Baj Gasht* means to remind oneself that his real objective is God and *Yad Dasht* means to garner a feeling of the omnipresence and omnipotence of the God in one’s heart. *Tauba* means to get out of the clutches of sins and to remove the veil of ignorance. The perfection of *Tauba* involves getting deep into oneself and getting rid of vices. ‘*Rugbat*’ means getting trapped in worldly desires and *Juhd* means getting over desires. Perfection of *Juhd* lies in being completely free from all desires.

CHU PAIVAND HA BAGSALI WASALI

[Meaning thereby: When you get rid of attachment with the world (or worldly desires), you would meet the God]

In regard to ‘*Tawakkul*’ he said that *Tawakkul* means giving up of all worldly hopes and leaving all matters to the will of God. Its perfection lies in giving up trust even on one’s own physical body through which one enjoys all the worldly possessions and which is a means for the manifestation of the Supreme Soul. In regard to *Kanaat* he stated that it means being content and grateful for whatever one is blessed with and giving up extravagancy, all luxuries and living only on whatever is minimum necessary and that the perfection of *Kanaat* lies in considering the love and the support of the God to be sufficient for oneself and to feel happy and content with it. In regard to ‘*Ujlat*’ (solitude) he stated that solitude means giving up intimacy with the world and its perfection lies in giving up all worldly worries and thoughts. *Jikr* means giving up all other thoughts except that of the God and perfection of *Jikr* lies in getting out of *Jikr* but radiating the divinity. ‘VAJJAKIR VAL MAJKUR’- i.e. the one who is remembering is the same who is being remembered. ‘*Tavajjoh*’ means withdrawing one’s attention from all other things and focusing entirely on the divine. ‘*Sabr*’ (contentment) means getting over the feeling of worldly pleasures and refraining from deriving pleasure from things and people dear to one. ‘*Muraqaba*’ (*Dhyan*; contemplation and meditation) means having no pride in one’s virtues and good deeds and being eager to receive the grace of the God. Surrender unto the God (*Tafviy Ilallah*) refers to the state of ignoring one’s own pleasure, being content with the pleasure of the God and to follow His dictates.

One, who is inclined to committing sins, or who is after worldly desires, or who is not content with bare living, or who opposes people, or whose time is not spent in contemplation or *Jikr*, or who seeks something else other than God from the God, or who does not observe austerity, or who takes pride in his virtues and capability or who does not follow His dictates is surely distracted from the spiritual path. It should, however, be kept in mind that some fully accomplished saints, who have conquered their ego and won over their desires, have voluntarily not followed the path of exercising restraint over spending, solitude or austerities.

Hajrat Baqi Billah has stated that the Sheikhs of the Naqshbandi Order have said that those, who wish to follow the Naqshbandi Sufi way should after seeking forgiveness with all sincerity (*Tauba*) for their past sins, engage themselves according to their capability in *Juhd*, *Tawakkul*, *Kanaat*, *Ujlat*, *Sabr*, *Tavajjoh* and devote their time in contemplation and remembrance. Following these principles and living in accordance with them is called ‘*Safar Dar Watan*’ (returning to one’s home or the Origin).

²⁸ *Yad Kard*, *Baj Gasht* and *Yad Dasht*-these are three of the eleven principles of Sufi practices given by Hajrat Abdul Khaliq-al Ghujdawani and Shah Baha’uddin Naqshband

Hajrat Baqi Billah also stated that in our tradition (the Naqshbandi Sufi way), the state of ‘*Jajb*’ (the sublime feeling of absorption in Divine—*Brahmleenta ki Bhavanubhuti*) is induced through *Jikr*, which in turn easily and surely confers the worthiness of attaining all spiritual states. He also stated that if someone is so attracted towards a Master of this Order, who possesses these peculiar characteristics, as approved by the great ones of this Order, that even when away from the Master he feels the presence of the Master, he should resort to ‘*Shagal Rabita*’ (the practice of meditating upon the physical appearance of the Master—also known as ‘*Tassuvar-e-Sheikh*’). One engaged in *Tassuvar-e-Sheikh* should, however, particularly take care that he commits no such action that may arouse a feeling of dislike in the mind of the Master. It is desirable that the seeker forgets what he desires and surrenders to the pleasure of his Master. In conclusion, the success of this *Sadhana* (practice) depends upon both the Master and the disciple. The relation between the disciple and the Master in this tradition is similar to cotton and convex lens (magnifying glass) which gathers and focuses sunlight on the cotton to light it up. Similarly, the Master acts as the media through which the divine grace flows to the disciple. Through the *Tavajjoh* of the Master, the disciple attains the ability to realize the Truth. This tradition (the Naqshbandi Sufi way) has its beginning associated with Hajrat Abu Bakr Siddiki (Raj.) because the link (*Nisbat*) of Hajrat Abu Bakr with Hajrat Muhammad Rasool Allah (Sal.) was his unfettered love for the Prophet and he received the *Faiz* (the spiritual flux) of the Holy Prophet through this link. The tradition of transmission of spiritual vitality through the link of love between the Master and the disciple followed by the Naqshbandi Sufis is, therefore, related to Hajrat Abu Bakr Siddiki (Raj.).

Hajrat Baqi Billah stated that ‘*Davam Muraqaba*’ (continuance of meditation) is a great blessing, which leads to *Qubuliyat* (being dear to all—he is liked by all and he likes all) and this is also a sign of *Qubuliyat* (acceptance) by the God. Attraction or love is directed only towards the God and is sure to lead one to the ultimate goal of life, realization of the Truth. As opposed to this tradition of the Naqshbandi Sufi way, the focus of other traditions is more on miracles and attaining *Riddhi-Siddhis* (miraculous or occult powers) because of which some seekers get stuck. Attraction or love is the characteristic quality of every human being but remains hidden. The Naqshbandi Sufi saints pay their attention towards it and bring it forth and strengthen it in the seekers.

Hajrat Baqi Billah also stated that saints guide seekers because of three reasons—divine inspiration, their Master’s order or taking pity at the wicked and degraded condition of people. Mercy and compassion demand that people should be guided to follow the dictates of scriptures and they be exhorted and encouraged to abide by religious discipline and to follow the same in their day-to-day life. But this condition does not apply to those saints, who lead seekers to self-realisation, since leading seekers to self-realisation is far superior to mercy and compassion. The spiritual teaching in this tradition is directed towards guiding people to self-realisation and all the *Avatars* (incarnations of God) come on the earth for this purpose only.

He stated that ‘*Tawakkul*’ does not mean that one should sit idle and not make an effort to earn his livelihood. It would amount to being impudent. One may adopt any means like writing books for earning one’s livelihood. An occupation for earning the livelihood should be considered like a door or threshold. If one closes the door and desires to go across by climbing on the wall, it would be stupidity. The true meaning of detachment is being unconcerned with all mundane and ultra mundane things, being unmindful of all spiritual states and attainments and eagerly keeping his eye only on the divine.

A disciple should give himself at the hand of his Master like a dead body is given to the washer of dead bodies, who treats it in whatever manner he likes. The seeker does not have a right to suggest his Master that he should be guided in a particular manner or be instructed for any particular *Sadhana*. Expressing one's own preference is being discourteous towards the Master. One desirous to move ahead on the path should be careful to live only on honest money. The path of *Jajb* is lighted by the pure wisdom gained through hard earnings. Dishonest money obstructs the path. If someone, who does not distinguish between honest and dishonest money enters this tradition, he should be explained the matter and persuaded to give up dishonest means. He should be told that the Almighty is Omnipresent, Omniscient and Omnipotent, Who keeps an eye on all deeds of man. It may happen that he may correct himself and start following the right path. If even after persuasion and explanation, one does not mend his way, the Master should suck back the spiritual warmth that was produced in him (RUHANI NISBAT SULB KAR LE).

Hajrat Baqi Billah (Rah.) related it to Sultan Abu Said Abul Khair that *Tasawwuf* and *Sulook* means that the seeker's mind should be completely free from any sort of disobedience and all pride or ego, he should give away all his worldly belongings to others and face all that comes before him gladly without getting disturbed. The fact is that a true seeker (or Muslim), is one, who has nothing else in his mind belonging to this or the other world except the God and has committed himself to obedience.

Hajrat Baqi Billah (Rah.) also stated that the '*Talab Haqiqi*' (search for the Truth or desire to seek the Divine) arises as a result of divine will. It is a fact that such a desire or eagerness for the Truth cannot be garnered in any other manner. This is the mercy of the Almighty that He blesses man with such a desire, which makes him a completely different person in a moment. Hajrat Pirjam (Rah.) has said it beautifully that 'The treasures of both the worlds lie in their hands, who enjoy the luxuries of the world throughout their life and spend a life, which is called the life of *Gaflat* (carelessness or forgetfulness) in the language of Sufis, but towards the end of their life the Almighty warns them (shakes them up) and gives them the strength to beg His forgiveness (*Tauba*) and arouses in them the desire to turn towards Him'. Hajrat Baqi Billah (Rah.) says that this is in fact true since if towards the end of their life the desire to turn towards Truth would not have guided them, they would have earned only condemnation in both the worlds. This capability to turn towards the God to such persons engrossed in the worldly chores, however, is conferred only by the God.

Sheikh Ahmad al-Faruqi (Rah.)

“YA ILAHI! YA KARIB KURB KAR APNA ATA.,
GAUSLE AJAM SHEIKH AHMAD PESHVA KE VASTE”

(Bless me with Your Nearness, O God!,
For the sake of crown of saints Sheikh Ahmad)

Hajrat Imam Rabbani Mujaddid Alifisani Sheikh Ahmad al-Faruqi as-Sarhindi (Rah.) was the main Khalifa and spiritual heir of Hajrat Baqi Billah (Rah.). He was born on 14th of Shawwal 971 AH (25/26 May, 1564) in Sihar-Nidbasin (Sarhind, Punjab). Hajrat Baqi Billah (Rah.) was sent to India by Hajrat Khwaja Amkanki (Rah.) saying that this Order would be introduced in India through him and one of his followers would shine like the Sun. Hajrat Sheikh Ahmad Faruqi. (Rah.) was that person, who was brilliant like the Sun.

He belonged to the family of Hajrat Umar Farooq (Raj.). It is mentioned in the book ‘Rauztulqayyumiya’ that his revered father Hajrat Makhdum (Rah.) had seen in a dream before his birth that it was darkness all over the world and boars, monkeys and bears are killing people. Just then a beam of light emanated from his chest in which he saw a glorious person seated on a throne in whose presence all the heretics and oppressors were being killed and somebody was saying loudly that ‘Make the announcement that Truth has arrived, falsehood has vanished and falsehood is short-lived.’ He asked Hajrat Shah Kamal Khataili (Rah.) about his dream, who explained that you would be blessed with a son, who would remove the darkness of ignorance and innovation (*Bidat*) in religion (Islam).

When he was a child, he fell seriously ill and there was no hope of his survival. His father called Hajrat Shah Kamal Khataili (Rah.) for exorcism. He put his tongue in the mouth of Sheikh Ahmad Faruqi. (Rah.), which he kept on sucking for long. Hajrat Shah Kamal Khataili (Rah.) told his father not to worry since his son was going to live long and he was going to be a great scholar and Knower (*Brahm-Gyani*). He used to say that though this incidence relates to my childhood but I remember it very well.

He had sharp intellect and in his childhood in a short period he memorized the Qur’an by heart. Thereafter he received most of his education from his father. He visited Sialkot where he was taught by Maulana Kamaal Kashmiri, who was one of the great scholars of his time. He then went through all the main books on Hadits and also various treatises on Qur’an through various scholars. At the age of seventeen he started teaching with great dedication and commitment.

During this period he had an occasion to visit Agra, which then was the capital city and there he met the famous scholar Abul Fazl but as Abul Fazl did not attach much importance to religion, this meeting did not prove useful and he returned to Sarhind. In spirituality he was given permission to guide people in Suhuravardi, Qadriya and Chishti Orders by his father but he did not like the tradition of music and reaching the state of ecstasy through music (*Wajd* or *Haal*) prevalent in the Chishti Order.

He fell seriously ill during this period. His wife was very upset. She prayed a lot with tears in her eyes and with great expectation. She heard a divine voice asking her not to be upset and saying that ‘He has to do a lot of work for Us.’ After this he regained his health very quickly.

His father passed away in 1007 AH. The next year, i.e. in 1008 AH he proceeded on Hajj pilgrimage. On the way in Delhi he met his friend Maulana Hasan Kashmiri, who aroused a desire in his heart to visit Hajrat Baqi Billah (Rah.). When he went to visit him, Hajrat Baqi Billah (Rah.), against his nature immediately accepted him and within a week he was deeply influenced by the Naqshbandi Order. When he mentioned his state of affairs to Hajrat Baqi Billah (Rah.), he initiated him and started giving him sittings (*Tavajjoh*) in seclusion. Hajrat Sheikh Ahmad’s heart was activated²⁹ immediately. He stayed for about two months with Hajrat Baqi Billah (Rah.) during which period he was given all the secrets of the Naqshbandi Order and was given full authorization as a Master to guide people by Hajrat Baqi Billah (Rah.). Hajrat Baqi Billah (Rah.) also told him about the order of his Sheikh (Khwaja Amkanki) to visit India and many other things, which indicated that all this was designed to serve this purpose.

It is said that Prophet Muhammad (Sal.) has mentioned about him in one of his Hadits. Sheikh Husamuddin (Q.S.) also mentioned about him that ‘I have seen Hajrat Paigamber (Sal.) in my dream praising Sheikh Ahmad Sarhindi.’ Sheikh Ahmad al-Jami also was one of the persons, who foretold about him. He said, “After me there would be seventeen God-lovers, all of whom would be named ‘Ahmad’ and last of them would be born towards the end of the first millennium and he would be the best of all and would revive the religion.” The closest of all in them (in terms of time) was Khwaja Amkanki (Rah.), who had sent his vicegerent Hajrat Baqi Billah (Rah.) to India to nurture him spiritually. Hajrat Baqi Billah (Rah.) used to say that this was the reason for which I came from Bukhara to India. When he first met Sheikh Ahmad, he had told him that “You are the one about whom Hajrat Khwaja Amkanki had made the forecast. The moment I looked at you, I had known that you would be the ‘*Qutub*’ (spiritual pole) of your time. When I entered the Sarhind area, I saw a beam of light which was touching the sky. All were drawing light from it and you are that beam of light.”

It is said that Sheikh Abdul Aad, who belonged to the Qadri Order, and who was the Sheikh of Hajrat Sheikh Ahmad’s father was given a cloak of Hajrat Abdul Qadir Jilani, the founder of the Qadri Order. Hajrat Abdul Qadir Jilani had asked that cloak to be kept safely for the one, who was going to appear at the end of the first millennium and who would be named ‘Ahmad’.

There is another interesting story related with the birth of Shaikh Ahmad Faruqi, which was told by Hajrat Yahya Sahab belonging to Hajrat Sheikh Ahmad’s family. Sarhind, Punjab, where Hajrat Sheikh Ahmad (Rah.) was born, was a deep forest those days. Before his birth, one night a platoon of the then Emperor in Delhi was passing through Sarhind area

²⁹ Activated-Spiritual activation of the heart (the Heart Plexus getting spiritually activated enabling one to experience the ‘Anahad Nad’).

when the head of the platoon saw a beam of light falling at a particular place. He was a wise person. He stopped over there and pondered over this strange phenomenon when it was revealed to him that a great soul was to descend at that place and that the Emperor be asked to build a town there. On reaching Delhi, the head of the platoon mentioned this incident to the Emperor, who immediately ordered some masons to be sent to start building a town at that place. The masons started their work but whatever they built during the day used to get demolished in the night and no one was able to spot who was doing this. This continued for about fifteen days before the news reached Delhi. This was considered as an act of some super-natural power. The Emperor knew that the brother of the head of that platoon was a *Wali* (saint). He, therefore, deputed him to look into the matter. The *Wali* on reaching there saw that on the head of one of the labours, the load was lifted up in the air. He understood that this man was a great fakir. In those days any person could be summoned to work for the Emperor. This fakir was a Sufi in the Order of great Sufi Master Abdul Qadir Jilani in which the famous Bulle Shah later descended in Punjab. The *Wali* made out that the demolitions were his act. He immediately went up to him and begged for his forgiveness. The fakir, however, told him that the purpose of demolitions was only to call him (the *wali*) to that place, as it was in his family that a great saint was to be born. In due course Sheikh Ahmad al-Faruqi descended in this family.

Sheikh Ahmad Faruqi is the Sun, said his Master Hajrat Baqi Billah, in whose light stars like himself become invisible. Such words from a Master for his disciple have perhaps never been heard of. On the other hand, the able disciple was so humble and respectful to his Master that once when his Master asked for him for some ordinary matter, he started shivering out of respect and fear, his face changed and he was stunned. Hajrat Sheikh Ahmad Faruqi had written in the Journal 'Muddae Ulmaad' that "I believed that such Satsang, teaching and words were never to be heard after the time of Prophet Muhammad (Rah.) and I used to thank the God a thousand times that though I was not fortunate to be born in the time of Prophet Muhammad (Sal.) to be in his company but I was not deprived of this fortune, i.e. I am receiving all that under the kind tutelage of Hajrat Baqi Billah (Rah.)."

His Master placed him in the category of '*Murad*' i.e. one, who is beloved of his Master (and with whom the Master himself has merged). Hajrat Baqi Billah (Rah.) got both his sons Khwaja Ubaidullah and Khwaja Abdullah and other family members initiated by Sheikh Ahmad Faruqi.

After getting permission to guide people (*Izazat* and *Khilafat*³⁰) Sheikh Ahmad Faruqi (Rah.) chose Sarhind as his seat. He, however, visited Lahore where people rich or poor, young or elderly and even scholars took initiation at his hands and entered the Naqshbandi Order. Influence of Sheikh Ahmad Faruqi (Rah.) was spreading very fast. Just then he got the news of the demise of Hajrat Baqi Billah (Rah.). Greatly upset he immediately left for Delhi and consoled everyone. All the seekers started to attend his *Satsang* (spiritual assembly) and within a few days the warmth and pleasantness which was there in the time of Hajrat Baqi

³⁰ *Izazat* and *Khilafat*-Permission to guide people and authorization to work as the Khalifa (vicegerent) of the Sheikh.

Billah (Rah.) was restored through his *Tavajjoh*. Because of this some people also started to feel jealous of him and attempted to harm in various ways but failed.

Sheikh Ahmad Faruqi (Rah.) returned to Sarhind and spent the rest of his life in great pain of separation from his Sheikh Hajrat Baqi Billah (Rah.). Those, who were against him, they also realized their mistake and sought his forgiveness. He forgave them all and from then on he used to attend the annual *Urs*³¹ of Hajrat Baqi Billah (Rah.) in Delhi.

Shaikh Ahmad al-Faruqi (Rah.) has described one of his great experiences in his book and has named it as “*Dayra Gazab Ilahi*” or the vision of the ‘Almighty in Gigantic Form’ (*Viraat Roop Darshan*). He has described at length various appearances of the Almighty, including the furious and the alluring forms, similar to that described in the Srimad Bhagvad Gita by Arjun when he in the battlefield sees the divine universal appearance of the Lord Sri Krishna. Thereafter Sheikh Ahmad al-Faruqi has described in detail the journey further up from this state and has mentioned that “I travelled to the highest station, which is beyond words, for which I am profoundly thankful to the Almighty.”

Sheikh Ahmad al-Faruqi (Rah.) mentioned that the Heavenly Guardians facilitated for him passage through time and space. He realised the God to be the Essence of all matter and God in all matter without incarnation. Then he realised God together with all matter, God ahead of everything and thereafter following everything. Finally he reached a state where he saw God and nothing else. This is what he said to be the state of Witnessing the Oneness, which is also the state of Annihilation (*Fana*). Then he was lifted to the state of Subsistence (‘*Baqa*’), which is the second step in Sainthood after *Fana*. Sheikh Ahmad al-Faruqi (Rah.) described that in the state of Subsistence he realised that the essence of all creations is the Almighty and ‘His’ essence is the ‘Essence of Myself’. He was lifted to the state of Annihilation, and then to the state of Existence, then he was brought back to be with people in the Station of the common people. This he described to be the highest state in guiding people to the Presence of God, as it matches the understanding of human beings.

Sheikh Ahmad al-Faruqi (rah.) said that with the grace of his Master Hajrat Baqi Billah (Rah.) he received incredible blessings, and by his blessing he was granted a power of attraction that allowed him to reach every human being that the Almighty had created. He mentioned of attaining a state that combines the state of the Ending with the state of the Beginning and of achieving all the states of Seeding and the Ending. With the support of the great Masters he was raised further up to the state of the Throne, then to the state of Beauty and to the state of the Greatest Spiritual Poles (*al-Qutubiyyati-l-Cuzma*). Sheikh Ahmad al-Faruqi said that the Almighty’s Heavenly Care then attracted him to ascend to a State that is beyond that of the *Qutubs* (spiritual poles) the Special Original State. Here the support of Hajrat Abdul Qadir Jilani pushed him up to the State of the Origin of Origins. Then he was ordered to come back down, and as he descended he passed by all 39 tariqats other than the Naqshbandia and the Qadiria. The Sheikhs of these Orders threw on him all their treasures of divine knowledge, which unveiled to him realities, which had never been unveiled to any person in his time.

³¹ Urs-The annual function held in the memory of a saint, generally on the day of his death.

The spiritual journey is divided in three parts, namely ascent (*Fana*), staying atop (*Baqa*) and descent (*Baqa-ul-Baqa*). The first part of the journey involves ascending to the higher stations of Truth, also called '*Uruj*'. This is moving towards God, which is a movement vertically upwards until the movement surpasses time and space and all the states dissolve into what is called the 'Necessary Knowledge of Truth'. It takes the seeker away from the multiplicity of creation towards unity of existence, in which the individual consciousness that gives rise to the sense of separation (*Ananiyat*) is annihilated ('*Fana*').

The next stage involves co-presence with the God, known as moving in God. This is the stage beyond the state of Names and Attributes, where the seeker moves to a state, which neither word nor sign can describe. This is the state of 'Existence in Truth' called *Baqa*. This is like completely realising the state of annihilation and absorbing that state deep within. The presence of individual, however, remains with the Presence of the God.

The third stage involves moving from God in which the seeker returns from the heavenly world to the world of cause and effect, descending from the highest station of knowledge to the lowest that matches the understanding of human beings. Here he forgets God by God, and he knows God with God, and he returns from God to God. This is called the State of the 'Farthest and the Nearest'. Moving in things is a movement within creation. This involves knowing intimately all elements and states in this world after the stage of *Fana*. Here the seeker can attain the 'State of Guidance', which is the state of the prophets and saints. It brings the Divine Knowledge into the world of creation in order to Establish Guidance.

Sheikh Ahmad Faruqi (rah.) has described the entire process like threading a needle. The thread seeks the eye of the needle, passes through and then meets with its beginning. The two ends meet there, form a knot and secure the entire thread. They form a whole; thread, eye and needle, sewing in any material they catch into the fabric of the unity.

In the Naqshbandi Order, the grace of God works through the *Tavajjoh* of the Master, which helps the seeker to achieve his goal in an effortless manner and in the shortest time. The Master lifts the consciousness of the seekers to higher states through his grace. This experience of the seeker not only makes him believe in the truth of these higher states but also the impression of this experience constantly propels him towards this state. The Naqshbandi Masters thus guide their disciples first through the movement from God, travelling from the higher states to the lower. They, therefore, maintain the common veils over the spiritual vision of the seeker, removing the veil of ordinary consciousness only at the final stage. All other systems begin with the movement to God, moving from the lowest states to the highest, and removing the common veils first.

It is said by the Naqshbandi Masters that their beginning is from a point where the other *Tariqats* end their journey and the end of their journey is at the point where the others begin. In effect, therefore, all the methods of spiritual practices lead to the same goal, but from the point of view of time and effort on the part of the disciple, the method followed by the Naqshbandi Masters is far simpler and advantageous for the seekers.

Once in the month of Ramzan, he was invited by ten of his followers. He accepted the invitation of each of them. At the time of breaking the fast, he was present at each of their houses simultaneously breaking fast with them.

Sheikh Ahmad al-Faruqi (Rah.) wrote many books, the most famous of which is 'Maktubat' (collection of letters). Some of the important information that flows from the book is given below:

His (Sheikh Ahmad Faruqi) essential character and temperament (*Teenat*) were carved out of the same clay, which was left over after the molding of Prophet Muhammad (Sal.). It should not appear strange as Hajrat Prophet Muhammad (Sal.) himself has stated that 'I, Abu Bakr and Umar are born with the same *Teenat* and he said to Ubaidullah bin Jafar that you are born with my *Teenat* and your father used to fly in sky with angels (*Abdal*).'

The Almighty and Exalted blessed him with the status of "*Qayyum*". '*Qayyum*' is a title of God, which means the one who supports everything in the universe. Existence of the entire creation is based on the God and He alone is the Essence of everything. He (Sheikh Ahmad Faruqi) said that 'Once I was sitting in *Muraqaba* (meditation) after the afternoon prayers (*Namaz-e-Zuhar*) and reading the Holy Qur'an that suddenly I found a radiant *Khilat* (a piece of cloth given as a symbol of honor) covering me. It occurred to me that this was given to me as a present on being appointed the supporter (*Qayyumiyyat*) of all that exists, being obedient to and heir of Prophet Muhammad (Sal.). Just then Prophet Muhammad (Sal.) appeared who tied a turban on my head with his own hands and congratulated me for '*Qayyumiyyat*' having been conferred on me.'

He was born a thousand years after the birth of Prophet Muhammad (Sal.) and as he renewed all the spiritual knowledge, he was known as '*Mujaddid*' (the one who renews or reinstates) '*Alifساني*' (the second thousand or millennium). The Mujaddid appearing after a hundred years and that after a thousand years differ between them the same way as hundred and thousand. Mujaddid is one, who is capable of transmitting the spiritual energy (*Faiz*) received by him to the community, even if they are great *Auliyas* or saints.

One day when he was sitting in meditation, some mistake committed by him came to his mind. Just then he received a divine inspiration, "You are forgiven and everyone else who directly or through someone seeks your intercession." He also said that those, who would enter the Order directly or otherwise till *Qiyamat* (the Day of Judgment), were presented before me. If I so wish I can reveal their names, family, place of birth, residence etcetera.

Once he entertained a strong desire to visit the Ka'aba. What he sees is that the entire world, men and *Jinns* (supernatural beings-Muslim ghosts) are offering prayers and are bowing down (in *Sijda*) pointing towards him. Through '*Kashf*' (knowing the hidden things through one's spiritual power) he came to know that the Ka'aba Sharif has come to visit him and has surrounded him and because of that people are bowing down in *Sijda* pointing towards him. He then got a divine inspiration saying that, "You wished to visit Ka'aba, We have sent the Ka'aba to visit you."

It is said that once when he was sitting in *Satsang*, Shah Sikandar (Rah.) and Shah Khataili (Q.S.) visited him and put a *Khirqah* (a cloak, which had been worn by a saint) on his shoulders. He got up in honor of Shah Sikandar (Rah.) and embraced him. Shah Sikandar (Rah.) stated that this *Khirqah*, which belongs to Hajrat Abdul Qadir Jilani (Rah.) was kept with our family for generations. My grandfather (Rah.) had asked me to give it to the one, whom he indicates. He asked me to give it to you but I did not want to part with this blessed gift. But this time he has strictly asked me to give it to you and, therefore, I have brought it to you out of compulsion. Sheikh Ahmad Faruqi (Rah.) put on the cloak on him and went in seclusion. There a thought (*Khatra*, evil-thought) occurred in his mind that ‘It is a strange behavior of *Mashayakh* (Sheikhs) that they make their *Khirqah* to be worn by the one they wish and appoint him as their Khalifa, whereas they should first bless him with their spiritual treasure. Immediately Hajrat Abdul Qadir Jilani (Rah.) along with all his Khalifas (spiritual heirs, vicegerents) appeared there and illuminated his (Sheikh Ahmad Faruqi’s) heart with the light of the *Nisbat* (spiritual nexus) of his (the Qadri) Order. A thought occurred to his mind that I have been nurtured in the Naqshbandi Order and immediately the saints of the Naqshbandi Order from Hajrat Abdul Khaliq Ghuldawani (Rah.) to Hajrat Baqi Billah (Rah.) appeared there and sat along with Hajrat Abdul Qadir Jilani (Rah.). Hajrat Abdul Khaliq Ghujdawani said that he (Hajrat Faruqi) has attained excellence and perfection through their spiritual teaching and asked Hajrat Jilani what was his connection with him? The saints of the Qadri Order stated that to begin with he first tasted the flavor of our Order (pointing towards Hajrat Faruqi’s childhood incidence when he had sucked the tongue of Hajrat Khataili) and now he has put on our *Khirqah* also. While this dialogue was going on Hajrat Chishtiya and Hajrat Suhuravardi also appeared there and started putting their claim as well on Hajrat Faruqi since at the age of seventeen he was given the permission to guide people in these Orders, as well. Maulana Badruddin Sarhindi (Rah.), who was a Khalifa of Hajrat Sheikh Ahmad Sarhindi (Rah.) has written in his book ‘Hajratui Qudas’ that he had heard it from Hajrat Sheikh Ahmad Sarhindi (Rah.) that the whole of the neighborhood was occupied by the crowd of the holy spirits of the great saints and this discussion continued from morning till afternoon. At that time Hajrat Prophet Muhammad (Sal.) appeared, consoled everyone by showering his grace and blessings and said that Sheikh Ahmad should spread the teachings of Naqshbandi Order because he has attained perfection through this order but he should also keep the *Nisbat* (spiritual nexus) of other Orders in mind, as their right over him is also established. This settled the matter and everyone departed.

Once, while reading the Qur’an, an evil thought (*Vasvasa*) occurred in his mind. Immediately according to this *Ayat* of Qur’an that ‘I seek refuge from the evils of Satan (*Vasvasa* of Satan)’, a strange-looking bird was pulled out of his heart making him free from such evil thoughts forever. After this incidence there was a tremendous increase in the effect and extent of his spiritual transmission (*Faiz*).

Once in his dream he was given an *Izazatnama* (letter of permission) by ‘Yamraj’ (the god of death) in the presence of Hajrat Prophet Muhammad (Sal.), which was incomplete. Hajrat Prophet Muhammad (Sal.) himself corrected it stamped it and gave it to him. Through this he was blessed with the unparalleled capability that if he would pray for someone at the time of

Qiyamat (the Day of Judgment) he would be forgiven by the God. He also had a glimpse of Hajrat Khadija (Raj.) like a son and was blessed by her to fructify that permission.

Once he had a vision that the name of Sheikh Tahir Lahori (Rah.) was taken out of the list of good people and included in the list of evil-hearted men. He got very upset because the punishment of any wrongdoing written down in the "*Lauh Mahfooj*" (in one's fate) is unchangeable and final. He was reminded of Hajrat Abdul Qadir Jilani (Rah.), that such a special favor was granted to him. He immediately started to pray saying, 'O God! You have granted a special favor to one of Your devotees and if You grant a similar favor to Your this humble servant, it would be Your great Blessing.' Immediately Sheikh Tahir Lahori (Rah.) was pardoned by the Grace of God.

One of his disciples, who got initiation at his hands in the Qadri Order, requested him for a glimpse of Hajrat Abdul Qadir Jilani (Rah.), who came out of the Polar Star like an arrow and appeared before that disciple.

He used to admit even the dead in the Order. The dead body of a person, as per his will, was brought before Hajrat Sheikh Ahmad Faruqi (Rah.) and the next day he was seen in the *Satsang* sitting near Hajrat Sheikh Ahmad, doing *Jikr*.

Because of the influence of Noorjahan, wife of the then Badshah, Shia Muslims had gained prominence. Hajrat Sheikh Ahmad (Rah.) wrote against their mistaken presumptions and beliefs. Besides his fame and popularity had reached far and wide, because of which some scholars of his time had started feeling jealous of him. They started backbiting against him and compelled the then Badshah Jahangir to put him in prison. They prejudiced the Badshah against him telling him that Hajrat Sheikh Ahmad thinks himself superior to Hajrat Abu Bakr Siddik (Rah.) and in this context they showed him a letter written by him in which he had written about his spiritual ascension. Hajrat Sheikh Ahmad Faruqi (Rah.) explained to the Badshah that if the King calls somebody and whispers something in his ear, would that man be considered superior to all those sitting in the court of the King? No. Same is the matter with spiritual ascension. Though the Badshah was satisfied with this explanation, the people around asked him (Hajrat Sheikh Ahmad) to bow before him in *Sijda*. On his refusal to do so the Badshah got annoyed and detained him in prison in the fort of Gwalior.

His son Hajrat Masum Raza (Rah.) in this regard has written that his father was put under very strict security in jail. Yet every Friday he was seen in the big mosque. In spite of reinforcing the security, he would disappear from the prison and appear in the mosque. He spent a lot of his time in the prison and whatever benefit was intended for the people there, reached them. He, however, never cursed the Badshah nor did he allow any of his followers to do so. Having failed in his efforts, the Badshah realised that he could not be detained and, therefore, he sought his forgiveness and released him.

During his last days Hajrat Sheikh Ahmad Faruqi (Rah.) was in Ajmer with the royal army. When it appeared to him that his end was nearing, he wrote to his sons asking them to visit him. He conferred the status of *Qayyum* on Hajrat Masum Raza (Rah.) saying that 'The status of *Qayyum*' be granted to you and that the world (animate and inanimate) is pleased

more with your *Qayyumiyat* than mine. On seeing that Hajrat Masum Raza (Rah.) was greatly upset, Hajrat Faruqi said that I have been granted a few days and during this period the world would draw support (*Qayam*) from you and you would be supported by me. Hajrat Ahmad Faruqi (Rah.) then desired to spend his time in solitude and, therefore, the royal force was withdrawn. He returned to Sarhind and assigned the work of guiding people entirely to Hajrat Masum Raza (Rah.).

In the year 1624, Hajrat Sheikh Ahmad Faruqi (Rah.) had foretold that within the next 40-50 days he would depart from the world. After forty days passed, he said look for the next 5-7 days and during this period one day after offering the prayers, he said that this was his last *Namaz*. After a little while he passed away on 28th of Safar 1034 AH (9/10 December, 1624). His tomb is located in a huge premises near the famous Gurudwara Fatehghadh Sahab in Sarhind. People from distant places visit Sarhind to seek his blessings.



Tomb of Sheikh Ahmad Faruqi-Extreme left (Sarhind, Punjab)

Some of his main sayings/teachings are given below:

Before beginning to teach a seeker, the Pir (Sheikh) should augur (consider the omen or find through his spiritual power whether God-willing the effort would fructify or not) three to seven times and then ask him to seek forgiveness of the God (*Tauba*). But he should take care that the seeker is not unnecessarily unsettled. Then he should start teaching him keeping his inclination in mind. Have pity on him and teach him the etiquettes of the way. Teach him the Holy Qur'an and the *Sunnah* and ask him to follow the elders and be obedient. The seeker should seek forgiveness of the God for his sins and wrong-doings and pray for the correct belief.

Seeker should acquaint himself with divine commands and follow them. Both these are important for making progress on the way. Avoid doubtful and unlawful things.

Seekers intending to acquire esoteric knowledge while moving ahead on the path (*Brahm-Gyani*) and those who wish to move straight ahead without bothering about knowledge, none of them is superior to the other. Deficiency in impact (of spiritual radiations) does not mean lacking in capability. Generally those who make fast progress fall prey of ego.

Etiquettes and manners and to follow instructions (of the Pir) are important things in this Way, which opens the way to learn and guide. Without this simply sitting in the company of Pir would not help.

While in the company of the Pir, one's attention should be totally focused on the Pir and one should not engage in any other *Sadhana* or in prayers. In the presence of the King if his minister starts mending his clothes, would it not be showing disrespect to him? Avoid walking over his shadow and putting your feet on his prayer-mat. Do not wash at the place of his ablution, nor eat or drink in his presence. Even in the absence of the Pir do not point your feet towards his seat, nor should one spit in that direction. Have faith in what the Pir says as his orders are based on divine inspiration and with the permission of God. One should follow the Pir in all matters, ordinary or important.

“One in whose heart resides the Beloved,
Why should he look at anything else?”

One should not have even the slightest of objection against the conduct of one's Pir. By raising an objection, one would meet nothing else but misfortune. Do not expect any miracles from him. Miracles are done to defeat the enemy; faith should not be based on miracles, miracles turn one away from the God.

If one entertains any doubt in his mind, one should tell it to his Pir. If it is resolved, it is fine otherwise one should consider it as his inability to understand it. Request your Pir to interpret your dreams. Do not consider yourself to be clever. Do not compare your Pir with others. If one receives any *Faiz* (spiritual transmission or energy) from somewhere, he should consider it from his Pir only. One should stand firm in love for his Pir. No impudent has ever reached the God. If one is helpless, one can be forgiven, but one has to accept one's deficiency.

It is the Pir, who gives life or takes it away. Here the reference is to the spirit and not to the body. Giving life is in reference to taking one to the state of *Fana* and *Baqa*, which is in the hands of the Pir. The disciple is attracted towards the Pir because of spiritual attachment and one who follows him, receives his share.

Being human, saints and Mahatmas also suffer from human needs. They also get annoyed like others. Same is the case in respect of food and affection for their children. The God has said, "We have not made their body in such a way that they may not need food."

It is necessary for fakirs to consider themselves small, be humble and worship God. Protect the sanctity of scriptures and *Sunnah* of Paigamber. Keep good intention and purity of heart. Fear God while looking at their vices and faults. Consider their good deeds to be nothing and be away from praise. They should not depend upon their spiritual state or

knowledge, even if they be true. Turning people towards God should also not be considered great as even bad people do so. He should consider the spiritual seeker like a tiger and be afraid of him lest he may be ruined and be subjected to the punishment by God. Feeling happy or pleased when a seeker comes for guidance should be considered as '*Kufr*' and '*Shirk*' (disbelief in God and in His Unity) and he should seek forgiveness in order to mitigate that feeling of happiness and pleasure. Do not expect anything worldly from the disciples, as that would ruin both of them. To reach God, it is only spirituality; there is no place for anything else. The darkness and dust from the heart can be removed by repenting (*Taubah*) and seeking forgiveness for one's sins but it is difficult to get rid of the darkness cast because of attachment towards the world. Hajrat Paigamber (Sal.) has said that attachment towards the world is the beginning of all sins. God save us all from the worldly attachments and attachment towards the people of world because these are like poison and terminal illness.



At the tomb premises of Sheikh Ahmad Faruqi with Hajrat Fayyaz Sahab, one of his descendants (Sarhind)

Khwaja Muhammad al-Masum Raza (Rah.)

“YA ILAHI! HUBBE PIRANE TARIQAT MUJHKO DE.
HAJRATE MASUM RASUL ATKIYA KE VASTE”

(Bless me with the love for elders, O God!

For the sake of foremost of ascetics Hajrat Masum)

Hajrat Khwaja Muhammad al-Masum Raza (Rah.) was the son, main Khalifa and the spiritual heir of Hajrat Imam Rabbani Mujaddid Alifisani Sheikh Ahmad al-Faroqi as-Sarhindi (Rah.). When it appeared to his father that his end was nearing, he wrote him a letter asking him to visit him. He said to his son that “The status of ‘*Qayyum*’ be granted to you and that the world (animate and inanimate) is pleased more with your *Qayyumiyyat* than mine” and conferred the status of *Qayyum* on Hajrat Masum Raza (Rah.). On seeing that Hajrat Masum Raza (Rah.) was greatly upset, Hajrat Faruqi had said that I have been granted a few days and during this period the world would draw support (*Qayam*) from you and you would be supported by me. His father had assigned the duty of guiding seekers to Hajrat Masum Raza (Rah.) while he was still alive.

He was born in 1007 AH (year 1598) in Sarhind, Punjab. He was the third son of Hajrat Ahmad Faruqi (Rah.). He was a saint from his childhood. He never accepted to nurse during the period of Ramzan. At the age of three years, he expressed Oneness by saying, “I am the earth, I am the heavens, and I am God... I am this, I am that.” He memorised the Qur’an in three months at the age of six, as his learning was through his heart and he reached the highest state of the knowledge of the Reality and Divine Law.

Once he said to his father that he was seeing himself as a life that is moving in every atom of these universes, which are taking light from it as the earth takes light from the Sun. His father realised that he was going to be the *Qutub* (Spiritual Pole) of his time. In one of the letters his father wrote about him that he is unable to find words for the attainments of his son, who is suitable for this spiritual wealth and is accomplished with the “*Khas Vilayat Muhammadiya*.” His father used to say about him that he is ‘*Mahboob-e-Khuda*’ (Beloved of God). Once when Hajrat Masum Raza (Rah.) was sleeping and his father came back home, his attendant thought of waking up Hajrat Masum Raza, but Sheikh Ahmad Faruqi (Rah.) stopped him saying, “The friend of Allah is taking rest. I am afraid, he should not be disturbed.” At the young age of fourteen only his father had completed his spiritual training and had said that ‘You would be the ‘*Qutub*’ (Spiritual Pole) of your time.’ He asked him to remember these words and had declared him as his spiritual heir. This forecast came to be true and the world was enlightened through his spiritual attainments. Lacs of people benefited spiritually through him and thousands of them attained the status of *Satguru*.

His vision was the most extra-ordinary. The then King also used to attend his spiritual assemblies (*Satsang*) and would sit wherever he found a place. Hajrat Masum Raza (Rah.) was capable of postponing death of others and changing their destiny. But he was very strict on principles. Complaint of adultery when received against his own son-in-law, he wished death for him. When his daughters requested to forgive him, he refused and told them, ‘Whatever was to happen has happened. Now you should learn to live a pious life.’ The son-in-law passed away on the third or fourth day.

Many miracles are related to him. Once one of his deputies, Khwaja Muhammad as-Siddik was traveling on a horse. He slipped from the horse and was dangling with one foot in the stirrup. The horse kept on running and he was frightened that he might die. He then remembered Hajrat Masum Raza (Rah.) saying, 'O my Sheikh support me.' As soon as he uttered these words, he saw his Sheikh Hajrat Masum Raza appear, take the reins of the horse in his hands and stop it.

Once he was sitting with his followers in his *Khanqah* (hermitage) when they began to see water pouring out from his hands and his sleeves. They were surprised and enquired about it with him. He said, "Just now one of my disciples was on a ship, and that ship was in a storm and was sinking. He called me and I immediately reached my hand and saved that person from drowning." They recorded the time of that event. When after a few months they enquired with that person, he said, 'Yes, at that time my Sheikh came and saved me.'

Similarly, once while he was taking ablution, suddenly he forcefully threw the tumbler in his hand at the wall and the tumbler was broken. Later it was revealed that one of his disciples had confronted a tiger but Hajrat Masum Raza appeared there and hit the tiger with the tumbler, which frightened the tiger and it ran away.

A boy, son of one of his disciples, was attracted and had become mad in the love of a woman. When Hajrat Masum Raza was talking to him, he uttered a couplet the essence of which was that 'I was not allowed to pass through the street of goodness; If you do not like, change my destiny.' On listening this couplet, Hajrat Masum Raza said, 'I have changed your destiny.' He immediately repented (*Tauba*) and from that moment itself the attraction for that lady was gone.

It is reported that one magician used to build a fire, which did not burn him. This caused a great confusion among the people. Hajrat Masum Raza (Rah.) then made a very great fire in the city and asked the magician to enter into that fire. The magician was afraid. Hajrat Masum Raza then asked one of his disciples to enter into the fire, saying 'La Ilaha Illallah' The disciple entered into the fire and came out safely. The fire was cool for him as it had been for Sayyedna Ibrahim when he was thrown in the fire. When the magician saw this, he immediately stopped showing that magic.

Sheikh Abdur Rahman at-Tirmidhi has written that once he visited Sheikh Muhammad al-Masum Raza with his brother. He gave gifts to everyone except him. He was very sad for not having been blessed with a gift. After a few days Sheikh Muhammad al-Masum Raza visited the city where Sheikh Abdur Rahman at-Tirmidhi resided. Sheikh Abdur Rahman at-Tirmidhi went to welcome him along with others. Sheikh Muhammad al-Masum Raza looked at him and said, 'Abdur Rahman, don't be sad, I have tested you and I have saved for you my special robe (Cloak) which I inherited from my father, Sayyedna Ahmad al-Faruqi.' Sheikh Abdur Rahman at-Tirmidhi took it from him and when he put it on, everything disappeared from his eyes. He saw his Sheikh, Sheikh Muhammad al-Masum Raza (Rah.) appearing in front of him and in every atom and every particle. This led Sheikh Abdur Rahman at-Tirmidhi to reach a state of immense happiness and to enter the Divine Presence.

Hajrat Muhammad al-Masum once revealed that when he was on Haj pilgrimage, he saw the Ka'aba hugging and kissing him with great compassion and emotion. He saw lights and blessings coming out of himself, which increased so much that it filled up all the universes and they entered every atom of these universes. Then all these atoms were drawn back to the love of the Essence of the Ka'aba. Hajrat Muhammad al-Masum Raza said, 'I saw many spiritual beings, among them angels and saints, all of them standing in my presence as if I was their Sultan. Then I received a written letter delivered to me by an angel, and written on it was, 'From the God of Heavens, Universes and all Creation, I am accepting your pilgrimage.'

Hajrat Muhammad al-Masum Raza (Rah.) said that he continued his journey to visit the Madinat'il-Munawwarah, the City of the Prophet. When he went to visit him at his tomb and directed his face towards him, he saw the Prophet (Sal.) coming out of his grave, and he hugged and kissed him. In Hajrat Muhammad al-Masum's words, 'Then I saw myself in a state, where my heart was as if combining with his heart, my tongue with his tongue, my ears with his ears, until I was not seeing myself, I was seeing the Prophet (Sal.) and when I looked at the Prophet (Sal.) I was seeing myself.'



Tomb of Muhammad al-Masum Raza (Sarhind, Punjab)

It is said that Sheikh Muhammad al-Masum (Rah.) had initiated more than 900,000 people out of which 7,000 were bestowed with the status of *Satguru*. Sheikh Muhammad al-Masum could bring his follower in one week's association to the state of Annihilation (*Fana*) and, in one month, to the State of Subsistence (*Baqa*). It is also said that he could bring his followers to the State of Existence in one single sitting.

Hajrat Muhammad al-Masum (Rah.) had also predicted about his death. He passed away on the 9th of Rabi al-Awwal, 1079 AH (13/14 January, 1688). His tomb is also located in the same premises as his father in Sarhind near the Gurudwara Fatehgadh Sahab.

Sheikh Muhammad Saifuddin (Rah.)

“YA ILAHI! SHIRKO KUFRO VA MAASIYAT SE DUR RAKH,
SHEIKH SAIFUDDIN MURSHID RAHNUMA KE VASTE”

(O God! Keep me away from disbelief, *Shirk*³² and disobedience,
For the sake of great guide and *Satguru* Sheikh Saifuddin)

Hajrat Sheikh Muhammad Saifuddin (Rah.) was the son, main Khalifa and the spiritual heir of Hajrat Khwaja Muhammad al-Masum Raza (Rah.). He was born in 1049 AH (year 1640) in Sarhind, Punjab. He was the fifth son of Hajrat Khwaja Muhammad al-Masum Raza (Rah.). At a very early age he had memorized the Qur'an and thereafter he had read all the scriptures and important books. While he was still a student, he had attained a very high spiritual status. At the age of eleven, his father bestowed upon him the status of '*Fana-e-Qulb*' (Annihilation of the heart) and in view of the spiritual capabilities of his son, kept a special watch on his progress.

Once the then King Aurangzeb requested Hajrat Masum Raza (Rah.) to send one of his disciples for his guidance and spiritual progress. Hajrat Masum Raza (Rah.) deputed his son Hajrat Sheikh Saifuddin (Rah.) for the guidance of Aurangzeb. It is said that when he reached Delhi, he stopped at the gate of the fort, as images of elephants were drawn on the gate saying that I would not enter the fort because the Angel of Mercy does not enter the house where images are depicted. Those images were, therefore, scrapped. Similarly, he disapproved the fishes made of gold with diamond studded in their eyes kept in the royal garden of the King. The King had to get them also removed.

Aurangzeb used to sit in meditation with him and he went through many spiritual experiences as well. The entire capital city listened to him with great reverence. Aurangzeb with his sons, courtesans and ministers accepted the Naqshbandi-Mujaddidi Sufi Order. A lot of people used to attend and benefit from his Satsang. He stayed in Delhi for a few days and then returned to Sarhind. He used to say that watching the mind and keeping company of the *Satguru* (Satsang) was enough to attain perfection. Self-mortification (*Tapasya*) and very strict observation of austerities lead only to acquiring miraculous and occult powers, which are of no importance in this Way. He very well knew the internal condition of every individual attending his Satsang and used to cater to their needs as required. He used to say, "What shall I talk of the friendship of Allah, I am the lowest of the beggars of 'His' court." He was a hidden saint and was blessed with all that his father and grandfather had attained.

It is said that in the last phase of the mid-night, he would visit the *Mazar* (grave) of Hajrat Mujaddid Alifisani (Rah.) and circumambulate it. He used to say that 'I am a dog of Hajrat's *Dargah* (the shrine of Hajrat Faruqi).'

It is said that once one of his followers was going to Iran from Kabul. On the way a Shia Muslim (Rafji) was going ahead of him riding on a horse, who uttered something

³² Shirk- Polytheism; associating something else with the God.

disrespectful for the elders of the Naqshbandi Order. This man immediately severed his head with his sword and after that he feared that companions of that man might harm him. This had hardly occurred in his mind that he saw a man with mask on his face appeared there and hit the dead body of that man with a stick saying, “We have turned him into a donkey.” On his request the masked man removed his mask, who turned out to be Hajrat Sheikh Saifuddin (Rah.). Just then the companions of that man also arrived. They saw the dead body of a donkey lying there and the horse without his rider standing nearby. They left the place without uttering a word.



Tomb of Sheikh Saifuddin from outside (Sarhind, Punjab)

He had also predicted about his death. He passed away at the age of forty-seven on 26th of Jamadiul, 1096 AH (year 1686). When people carried his body for the burial, his coffin used to lift up in air. Many people wanted to offer their shoulder, but this was not possible. On reaching the place of burial, the coffin rested at its place by itself. After fifty years of his death, his grave sank due to rains. On excavation for repairs the place smelled the same as at the time of his burial and his mortal remains were also in the same condition as on the day of burial. His tomb is also located in the same premises as that of his father and grandfather in Sarhind, Punjab near the Gurudwara Fatehgadh Sahab.



Tomb of Sheikh Saifuddin (Sarhind, Punjab)

Hajrat Nur Muhammad al-Badayuni (Rah.)

“YA ILAHI! GAIR KA MUHTAJ MAT KAR MERE RAB,
SAYYED NUR MUHAMMAD MUKTDA KE VASTE”

(O God! Do not make me dependant on any stranger,
For the sake of foremost of Your favorite Sayyed Nur Muhammad)

Hajrat Nur Muhammad al-Badayuni (Rah.) was the main Khalifa and spiritual heir of Hajrat Sheikh Muhammad Saifuddin (Rah.). He was born in a pious Sayyed³³ family of Badayun in 1075 AH (year 1664). He was very intelligent and a great scholar. He received esoteric knowledge from Hajrat Sheikh Muhammad Saifuddin (Rah.) and attained the highest states of spirituality. He began his life in a state of Self-effacement (*Fana*) and remained continuously in that state for fifteen years except during the ritual prayers (*Namaz*). When he would offer prayers, he would return to self-awareness. He was careful to eat only from earnings made by the sweat of his brow. He ate only self-baked bread, and he ate it only in very small pieces. When the bread was finished, he would return to prepare more, and then he would return to contemplation and meditation. As a result of excessive contemplation and meditation his backbone and the back were bent.

He had no concern with the taste of the food and ate happily whatever he got. He used to say, “For the past thirty years the thought, how am I going to make a living never came to my mind. The subject of provision never came to my mind, but I ate when I felt the need.” He never ate from the food of a proud person. He said, “The food of proud rich people contains darkness.” If he borrowed a book he would read it after three days, because he said, “The reflection of the darkness and ignorance of the owner of the book reflects on the reader.” He was very careful in such matters. He also used to say that the company of bad people blocks the path of spiritual progress.

He had the fortune to spend many years in the company of his Sheikh Hajrat Muhammad Saifuddin (Rah.). He also served Sheikh Muhammad Muhsin, son of the great narrator of Hadits of his time, Sheikh Abdul Haqq, one of the Khalifas of Hajrat Muhammad al-Masum Raza (Rah.), until by means of his service he reached a high state of perfection. He brought to light many of the *Sunnahs*, which were forgotten and disapproved and removed many of the innovations (*Bidat*) introduced in Islam.

His Khalifa, Hajrat Sayyedna Habibullah (Shamsuddin Habib Allah), used to cry when he remembered him. He used to say to his followers, “You did not see that holy man. If you had been in his time it would have renewed your faith in Allah’s power that ‘He’ had created such a person.”

³³ Sayyed-From the family of the Prophet or Prophet’s descendants.

Sheikh Nur Muhammad al-Badayuni's visions were extremely detailed and incredibly precise. Hajrat Shamsuddin Habib Allah (Rah.) used to say that Sheikh Nur Muhammad al-Badayuni used to see with his heart better than anyone could see with his eyes. He narrated that once when he was going to visit him, he spotted a woman on the street. As soon as he reached before Sheikh Nur Muhammad (Rah.), he told him that he could see traces of adultery in him and asked him to protect his eyes next time. Similarly, Sheikh Habibullah once saw an alcoholic on the street. When he came to his Sheikh he told him, 'I am seeing in you the traces of alcohol.' Sheikh Habibullah realised from this that everything in this life is reflected from one person to another, and the character of one person is reflected on another.



Tomb of Sayyid Nur Muhammad Badayuni (Delhi)

Sheikh Habibullah narrated an incident concerning his Master. One day a lady came to him and urged before him that, a spiritual being (*Jinn*-Muslim ghost) had kidnapped her daughter. She tried every means to get her back, but it was of no avail. Sheikh Nur Muhammad al-Badayuni meditated on that matter for a little while and then said that her daughter would come next day around the time of afternoon prayers. At the exact time Sheikh Nur Muhammad al-Badayuni had mentioned, the lady heard a knock at the door, and in-walked her daughter. On enquiry she said, 'I had been kidnapped and taken to the desert by a *Jinn*. I was there in the desert and just now a Sheikh came and took me by the hand and brought me here.'

It is said that in his neighborhood there was a hemp shop (the intoxicating hemp or cannabis sativa). One day Hajrat Badayuni (Rah.) mentioned that this is causing loss in *Nisbat* (spiritual nexus; in receiving spiritual energy or radiations). One of his disciples used his influence to get the shop removed from his neighborhood. Hajrat Badayuni (Rah.) then stated that the *Nisbat* has become much weaker now because the hemp shop was removed from there against the norms of Shariat. He said that in the first instance the shop keeper should have been explained the matter and asked to seek forgiveness of the God (*Tauba*) and should have been dealt with strictly only if he did not agree. Then he called that shop keeper through his disciples and explained him his helplessness. He then gave him some money and explained him that it is not good to engage in any business against the dictates of Shariat and advised him to take to some other good occupation. The shop keeper sought God's forgiveness and took to some other occupation.

A few years ago a person residing in the same burial ground where his tomb is located and who was involved in some law suit prayed him for help. He said that on the day of hearing, he saw him (Hajrat Badayuni) riding on a horse and telling him, 'Go. The decision will be in your favor' and it came to be true.

He passed away on the 11th of Dhu al-Kedah 1135 AH (12/13 August, 1723). His tomb is located in New Delhi in the Muslim Burial ground on Lodi road known by the name 'Panch-Pir' near the shrine of Hajrat Nizamuddin Auliya.



Cliff at the tomb of Sayyed Nur Muhammad Badayuni with names of his teachers inscribed on it

Hajrat Shamsuddin Habib Allah (Rah.)

“YA ILAHI! GAIB SE ROZI DE E ROZI RASA,
SHAMSUDDIN MAHBUB MAZHAR MIRZA KE VASTE”
(O God! Kindly give me livelihood, O Provider!,
For the sake of Shamsuddin Mahbub Mazhar Mirza)

Hajrat Shamsuddin Habib Allah Janjana al-Mazhar (Mirza Mazhar Janjana) (Rah.) was the main Khalifa and spiritual heir of Hajrat Nur Muhammad al-Badayuni (Rah.). He was born on Friday the 11th of Ramzan 1111 AH (2/3 March, 1700) at a place called Kala Bagh. His father, Mirza Jan was an official in the court of Badshah Aurangzeb. His father was disinterested in the world and had resigned from the court of Aurangzeb before the birth of Hajrat Mirza Mazhar Janjana. While he was on the way to Agra, his home town, Hajrat Mirza Mazhar Janjana was born at Kala Bagh, a village of Malwa. Aurangzeb was then had gone to the Deccan. On receiving the news of the birth of Hajrat Mirza Mazhar Janjana, he was very pleased and named the new born child as ‘Jan Jan’ because a son is the ‘*Jan*’ (life or beloved) of his father and his father’s name was Jan so Aurangzeb named him ‘Jan Jan’. He was very handsome like Hajrat Yusuf (the famous character of Qur’an-refer *Surrah* Yusuf) and his face was radiant. Slowly people started calling him by the name ‘Janjana’ and later he used to compose poetry in the nick name of ‘Mazhar’ and, therefore, he became famous as “Mirza Mazhar Janjana”.

He was of very loving nature right from his early childhood. He used to say that when I was just six months old, a beautiful lady took me in her lap and in her absence I used to cry for her.

His father took good care of his education and he himself took interest in it. He (his father) attached a lot of importance to punctuality and excellence in everything. He brought up Hajrat Mirza Mazhar Janjana making him an expert in various arts, warfare, science and craftsmanship. He was very brave and an expert swordsman, who could fight twenty persons at a time.

At the age of sixteen, Hajrat Mirza Mazhar Janjana lost his father. Some people thought of getting him inducted to the royal court. He went to meet the King but on that day Aurangzeb, being unwell, did not attend the court. At night he saw a great saint, probably Khwaja Qutubuddin Bakhtiyar Kaki (Rah.), in his dream coming out of his grave and keeping his *Kulah* (cap) on his head. The thought of joining the court of Aurangzeb disappeared from his mind and its place was occupied by the thought of serving saints. He visited Sheikh Wali Mullah (Rah.), Mir Hashim Jalesari and Shah Majfar Qadri. He used to say that once when he was in the service of Shah Majfar Qadri, someone asked him whether one could find ‘*Autaad*’ and ‘*Abdal*’ (great devotees of God and fully accomplished saints) in the present time also. Shah Majfar Qadri pointed out towards him (Hajrat Mirza Janjana) and said, ‘You should look at this young man’ though till then he had not entered into any path.

Once during a celebration at his house, Hajrat Mirza Janjana (Rah.) heard about Hajrat Nur Muhammad (Rah.) from someone. He got so impatient that leaving the guests alone, he immediately proceeded to meet Hajrat Nur Muhammad (Rah.), who also adopted him at once and in the first meeting itself all of his spiritual chakras (energy centers- the loci of the Naqshbandi Sufi Way of practice) were energised and activated. When he reached back home and looked at the mirror, he saw the face of Hajrat Nur Muhammad (Rah.) in place of his own face. In four years he was fully accomplished and was conferred the status of *Satguru*.

He used to say that mere constant remembrance of the Master (Pir, Sheikh) fills up disciple's heart fully with spirituality and divine knowledge. He stood fast in serving his Sheikh with complete truthfulness. He continued to progress by entering into seclusions in the desert and in the jungle on the orders of his Sheikh. His only food used to be grass and leaves of trees and he used to wear only that which would cover his nakedness. One day, after many days of seclusion when he looked in the mirror, he saw the face of Hajrat Nur Muhammad (Rah.) in place of himself.

Hajrat Nur Muhammad (Rah.) bestowed upon him the status of *Satguru* and gave him one of his apparels³⁴. After a few days Hajrat Nur Muhammad (Rah.) passed away. Hajrat Mirza Janjana used to visit his tomb regularly. After his death, Hajrat Nur Muhammad (Rah.) once appeared in Hajrat Janjana's dream and asked him to attend Satsang of saints (benefit from the company of saints) saying that the divine attributes and qualities are innumerable. Accordingly, following the order of his Sheikh, Hajrat Mirza Janjana (Rah.) started visiting Hajrat Khwaja Juvair (Rah.), Sheikh Muhammad Afjal (Rah.), who was one of the Khalifa's (vicegerent) of Sheikh Saifuddin (Rah.), Sheikh Hafij Sayyed Allah (Rah.) and Sheikh Muhammad Abid (Rah.), served them for twenty years and benefitted from their company. He received special benefit in the company of Sheikh Muhammad Abid (Rah.). He learnt Hadits from Sheikh Abdul Ahad (Q.S.). When Sheikh Abdul Ahad (Q.S.) would explain some Hadit, Hajrat Mirza Janjana used to enter the state of *Fana* and it would appear to him that he was in the presence of Hajrat Prophet Muhammad (Sal.) and was hearing that Hadit directly from the Prophet (Sal.). If there was any mistake in Sheikh Abdul Ahad's narration he (Hajrat Janjana) would correct it and thus he was considered a scholar of Hadits.

Hajrat Mirza Janjana (Rah.) said that "One day I requested Hajrat Sheikh Muhammad Abid (Rah.) for permission to guide people in the Qadriya Order. He said, come on, let me get you honored by getting the permission directly from Hajrat Rasool Allah (Sal.) and sat in meditation with his attention fixed on Hajrat Rasool Allah (Sal.) and asked me to do the same. I saw Hajrat Rasool Allah seated in a majestic court with Hajrat Gausul Saqlin (Hajrat Abdul Qadir Jilani) and other great saints being present there in an exalted state. When Hajrat Sheikh Muhammad Abid (Rah.) requested Hajrat Rasool Allah (Sal.) to grant me permission in the Qadriya Order, Hajrat Rasool Allah (Sal.) asked him to request Hajrat Abdul Qadir Jilani (Rah.). On making a request to Hajrat Abdul Qadir Jilani (Rah.), he blessed me with his cloak and granted me the permission to guide people in the Qadri Order. Immediately the secrets and spiritual experiences of the Qadri Order were revealed in my heart."

³⁴ Sufi saints usually give a piece of their apparel to the disciple when appointing him their spiritual heir.

He (Hajrat Janjana) was counted amongst very dear ones to God in His court and the saints and Mahatmas of his time used to greatly respect him. He used to say that though Sheikh Muhammad Afjal (Rah.) was older to me in age, yet on my arrival he would stand up and welcome me. He used to say that this he did in the honor of the Order I belonged to (Naqshbandi Order).

Besides the Naqshbandi Order, Hajrat Mirza Janjana was permitted to guide people in the Suhuravardi, Qadariya and Chistiya Orders by Hajrat Nur Muhammad (Rah.) and other saints and he was an especially distinguished Master of these orders. He used to say that my *Satguru* Hajrat Nur Muhammad (Rah.) raised me from the Abrahimic state to Muhammadan state, which made me feel that I was sitting in place of Hajrat Prophet (Sal.) and Hajrat Prophet (Sal.) is sitting in my place. After this I saw that I disappeared from both the places and at both the places Hajrat Paigamber (Sal.) is seated. Thereafter Hajrat Paigamber disappeared and I was present at both the places.

Hajrat Mirza Janjana (Rah.) came to be known as an abysmal ocean of esoteric knowledge and his fame reached far and wide like the light of the Sun at high noon. Sheikh Muhammad Afjal (Rah.) used to say about him that “Sheikh Mazhar Habib Allah is given the place of the *Qutub* (Pole Star) of his time and he is the central pivot of all the Sufi Orders of this time.” People from all over the subcontinent were pulled towards him and they used to get what they wanted. His presence had turned Indian subcontinent as the Ka’aba, which was surrounded by saints and Mahatmas.

Hajrat Mirza Janjana (Rah.) said that once he visited the grave of Sheikh Muhammad Hafij Mohsin (Rah.) for pilgrimage. He disappeared from his eyes and as a divine inspiration he saw the body of Sheikh Muhammad Hafij Mohsin (Rah.), which had suffered no deterioration and his shroud was also dazzling except that near his foot, there was a spot of mud. He enquired the reason for that spot, in reply to which Hajrat Mohsin (Q.S.) said that once he had picked up a piece of stone belonging to his neighbour with the intention of returning it next morning but he forgot and the spot was because of that.

Once someone from the family of Hajrat Alifsani (Rah.) intended to visit the Samadhi (tomb, grave) of Hajrat Alifsani (Rah.) in Sarhind. Hajrat Mirza Janjana (Rah.) told him to offer his salutation, as well. When this man visited the Samadhi of Hajrat Alifsani (Rah.) and offered the salutation of Hajrat Mirza Janjana, Hajrat Alifsani (Rah.) raised his head up to his chest and said, ‘Who? Mirza! He is our beloved and mad in love.’ Hajrat Alifsani (Rah.) accepted his salutation and blessed him profusely. When this man returned from Sarhind, he thanked Hajrat Mirza Janjana (Rah.) that because of him, his pilgrimage also became auspicious.

Hajrat Mirza Janjana (Rah.) served Sheikh Muhammad Abid (Rah.) for seven years, till he passed away and thereafter he engaged in promulgation and promotion of the Naqshbandi Sufi Order.

Many miraculous events are associated with Hajrat Mirza Janjana (Rah.). One lady used to sit in meditation at her house and used to ask her servant to inform Hajrat Mirza Janjana

(Rah.). Hajrat Mirza Janjana (Rah.) used to give her *Tavajjoh* (transmit spiritual energy). Once the servant came on his own and requested Hajrat Mirza Janjana (Rah.) to give her *Tavajjoh*. Hajrat Mirza Janjana (Rah.) said that she is sleeping and you have come here without her asking. The servant was astonished and greatly embarrassed.

Once a person told him that his brother had been taken in custody and requested him to pray for the release of his brother. Hajrat Mirza Janjana (Rah.) said that he has not been taken in custody. There was some quarrel with brokers and in a day or two he would receive his letter and it turned out to be true. Once he happened to visit the grave of a dissolute woman. He said that the grave is burning with the fire of hell. He took pity on her and prayed for her, as a result of which she was freed from the hell-fire. Similarly one of his neighbours fell seriously ill and was about to die. He prayed for him saying, "O God! I do not have strength to bear the pain of his death, restore his health." His prayer was accepted and that neighbour recovered soon.

It is said that the daughter of a lady had no issue. She compelled Hajrat Mirza Janjana (Rah.) to bless her daughter to beget a child. Hajrat Mirza Janjana (Rah.) kept quiet for a little while and then said that her daughter would be blessed with a son. By the grace of God she gave birth to a son. When this boy attained youth, he desired to enter the Chishtiya Order. The same night he saw Hajrat Shah Baha'uddin Naqshband (Rah.) in his dream, who said, "Where do you want to go my son, leaving our home" and then gave him *Tavajjoh*, which resulted in activation of his *Qulb* (the *Hriday* Chakra or heart Plexus). He visited Hajrat Mirza Janjana (Rah.) and entered the Naqshbandi Sufi Way.

Hajrat Mirza Janjana (Rah.) was unparalleled in exercising self-restraint and in keeping trust in God. The then Nawab Asif Shah offered him thirty thousand rupees, which he refused to accept. The Nawab then requested him to distribute this money amongst those in need. Hajrat Mirza Janjana (Rah.) refused this also stating that, 'I am not your servant that I should engage myself in handling your money.'

It is reported that once he traveled with some of his followers without any food or provision. When they needed food he would call them and say, "This food is for you," and tables of food would appear in front of them. One day during the trip there was terrible storm. It was freezing making everyone shiver because of the cold. Their situation worsened until it appeared that they were going to die in that frozen desert. Hajrat Mirza Janjana then raised his hands in prayer to the Almighty. Immediately the clouds lifted from around them, and though the freezing rain continued to fall a little away, the temperature around them rose to a comfortable level.

Hajrat Mirza Janjana (Rah.) said, "Existence is an Attribute of the Almighty alone. This world is a mere shadow of realities existing in the Divine Presence. The reality of all possible creations results from the action of the Divine Attributes and Qualities on the Void. The Real Existence of all that manifests in physical creation is confirmed as a light in the Divine Presence."

He also said that all physical creation arises from a combination of Almighty's Divine Qualities and the Void. The creation thus partakes of two origins of opposite nature. The dense qualities of physical substance that produce darkness, ignorance and evil, result from the nature of the void of non-existence and nothingness. Light, Knowledge and Good results from the Divine Attributes. Sufi sees all that is good in him, as a light from the Divine that is reflected on him, but that is not of him. Conversely, he sees himself as base substance, full of darkness and ignorance, with a nature worse than that of an animal. This dual perception helps him loosen his attachment and turn towards the Divine Source of all Good. With this turning, the Almighty fills his heart with love and yearning for the Divine Presence.

His thinking about Hindu religion was different than conservative hard liners. Most of the Muslims considered Hindus as infidels (Kafir) because of idol-worship. His idea, however, was altogether different. He said that "Hindus could not be called Kafir in any way. Their religion was based on good principles and rules, which indicated that the religion was duly given to them. There is no mention of the scriptures belonging to religions other than Judaism and Christianity in Qur'an though many religions have been dismissed and many have disappeared. It should be kept in mind that according to Qur'an every religion has come into existence through some angel, i.e. every community has its own Rasool. Nabis and Rasools (Messengers and Incarnations) have been sent to India also, as described in scriptures. From these descriptions it is revealed that they were great people. God has never deprived the inhabitants of this land of His Grace and Mercy. This is supported by an Ayat in Qur'an, which states, 'Out of them some of the angels have been described to you and some not.' When our Shariat is silent about some of the angels, it is befitting for us also to keep silence. And if there is no communal prejudice, one should have liberal attitude and think high of them. The secret of their idol-worship is that they make images of some angels having their influence as per God's command or of some great personalities whose influence is absorbed in the society or of some sages and seers, who are eternal like Hajrat Khizr (Ala.) and get attracted towards them and through them towards the Divine. It is similar to '*Jikr-Raabta*', which is popular in Sufis in the name of "*Tasavvur-e-Sheikh*" (meditating upon the image of one's *Satguru*) and through which the disciple seeks the Grace of God. Hindus also consider the gods and goddesses as such and not the God. Bowing down before their images does not mean that they consider them the God but for showing their regard for them like they show respect to their parents and teachers by bowing down before them."

During his last days, thousands and thousands of seekers entered into the Tariqat (the Naqshbandi Sufi Way). Hajrat Mirza Janjana had predicted his death and shortly before his death he was in a state of great emotion and intense love of God. He said that the Almighty had fulfilled all his desires and had accomplished him fully. He was so desperate to meet his Beloved, the Almighty, and to be in 'His' Presence continuously that he wanted 'to go to 'Him' today, before tomorrow'. He, however, wanted to go to 'Him' not as an ordinary person but as a martyr, who is always alive, as Allah has described in the Holy Qur'an.

On the fateful day of the seventh of Muharram 1195H (year 1781) his servant came to him and informed him of three visitors seeking to meet him. He asked them to be brought in. One of them took a knife out of his pocket and stabbed him in the back, piercing his kidney. He

fell on the ground. Hajrat Abu Bakr Siddik (Raj.) is considered to be the founder of the Naqshbandi Sufi Order and his followers are called Sunni. He was appointed as the first Khalifa after Hajrat Prophet Muhammad (Sal.). One group of the Muslims, who are called Shias, however, think that Hajrat Ali (Raj.) should have been appointed as the Khalifa in his place. With the passage of time this difference between them took a violent form. From the time of Jahangir and Nurjahan onwards Shias started gaining prominence and strength under the Mughal rulers and this difference between Shias and Sunnis was the root cause of this incidence also. The King sent him a doctor but he sent him back saying, “I do not need him. As for the men who stabbed me, I forgive them, because I am glad to die as a martyr and they came as an answer to my prayer.”

He passed away on the 10th of Muharram 1195 AH (Friday, the 5th January, 1781). His tomb is located in Chitli Kabar, near Jama Masjid in Delhi and is known as ‘Shahid Sahab ki Mazar’ or the Grave of the Martyr. He had twenty-two very famous vicegerents Hajrat Naimullah (Rah.) was one of them, through whom the NaqshMuMRA (Naqshbandi Mujaddidi Mazhari Ramchandriya) branch of the Golden Chain of Naqshbandi Sufis sprouted, which later took lots of Hindus in its fold grounding its roots firmly in India. Through his another famous vicegerent Hajrat Abdullah ad-Dehlavi, the Naqshbandi Order was again taken towards its origin [i.e. Byzantium (present Istanbul), Iraq, Khurasan, Transoxiana, Syria, Damascus and even up to North Africa).



The mosque at the tomb premises of Mirza Janjana (Delhi)

Some of his main sayings/teachings are given below:

The foundation of this Order lies on the constant remembrance of God in the company of *Satguru* (Satsang) and ‘*Jikr Qulby*’ (the silent *Jikr*) with attentiveness.

If some evil thought arises in mind, one should focus on the image of his *Satguru* and pray humbly to the God to remove it from his mind.

One should develop humility and modesty and live in the world with endurance.



At the tomb premises of Shamsuddin Habib Allah (Delhi)

One should consider the treatment meted out to him as his fate and should not quarrel with people. Enduring all afflictions is decency and virtuous conduct in keeping with the qualities of Hajrat Rasool Allah (Sal.).

It is difficult to give-up habits. One should, therefore, change their direction towards good.

It is difficult to find the middle path and balance in the duets of life. The conduct of great persons serves to guide people to find this balance.

By focusing one's attention on the *Satguru*, who turns one towards the God, such grace flows that the heart is filled with bliss.



Tomb of Shamsuddin Habib Allah (Delhi) (On the Right)

One should always keep a watch on one's deeds and seek hearty forgiveness for his sins. One should not feel proud on what one receives by the grace of God, nor should one take it as a fruit of his effort. It should be considered as God's grace. One should be fearful of God's indifference and eminence. Feeling helpless, firm belief on the Mercy of God and humbly seeking forgiveness from God for one's sins and wrong doings should be taken as the way to gain favor of *Satguru* and the God.

One should consider even a pretty sin as a great sin, small Mercy of the God as great Mercy, thank God for everything that unfolds and take rejoice in the will of God.

Hajrat Shah Baha'uddin Naqshband (Rah.) did not consider it necessary to hold the breath during recital (*Japa*) but considered it beneficial.

Exercising restraint over mind is fine but it is not proper to suppress it lest one may lose interest in Sadhana (spiritual practices or effort). It is virtuous to entertain one's mind at times but it should not be against the dictates of religion or scriptures. It is not proper to make tasty food tasteless. One should not look towards anyone with disdain and consider oneself the lowest. Do not postpone things for the next day.

The essence of all spiritual exercises (Sadhana) is to attain purity of conduct and the essence of piety is not to be haughty and not to be afraid of difficulties.

Maulvi Shah Naimullah Bhairaechi (Rah.)

“YA ILAHI! DE MUJHE TAUFIK AAMALE HASAN,
HAJRATE KHWAJA NAIMULLAH SHAH KE VASTE”

(O God! Give me strength to be virtuous,
For the sake of Hajrat Khwaja Naimullah Shah)

Hajrat Khwaja Naimullah Shah (Rah.) was one of the main Khalifas and spiritual heir of Hajrat Shamsuddin Habib Allah Janjana al-Mazhar (Mirza Mazhar Janjana) (Rah.). He was born in the 12th Century Hijri in Bhairaech, a town of Uttar Pradesh in India. He was one of the four ablest disciples of Hajrat Shamsuddin Habib Allah (Rah.) and he spent only four years in the company of his Master. His Master Hajrat Shamsuddin Habib Allah (Rah.), however, said that ‘Your company of four years with me is equivalent to twelve years spent by others.’ He also said that ‘Your spiritual radiations and Satsang would enlighten the world’ and these words came to be true.

Sheikh Naimullah Shah (Rah.) led his life with utter contentment and patience and devoted his entire time in remembrance of the Almighty. He was a very quiet person and liked to live in seclusion. In spite of being a treasure of esoteric knowledge and possessing miraculous powers, he never revealed it to others. He was the crown of saints of his time, a *Brahm-Gyani* (theologian) of high order, the bright Sun of the spiritual world and an expert in *Ilm Sina-b-Sina* (transmission of spiritual knowledge from heart-to-heart; transmission of spiritual energy by the Master to the heart of the disciple). While bestowing upon him the status of *Satguru* and appointing him his Khalifa (vicegerent), Hajrat Mirza Janjana (Rah.) handed him over the collection of letters written by Hajrat Imam Rabbani Mujaddid Alifisani (Rah.) and said, ‘The treasure which I have handed over to you, I have not given it to anyone else. One should be grateful and hold it in high esteem.’

He authored many books on spirituality. His book ‘Mamulat-Mazhariya’ is one of the renowned books on the subject. One of his hand-written books found its way to London and is kept in the London library.

His family still possesses the mat with blood stains of Hajrat Mirza Janjana (Rah.).

He passed away on the 5th of Safar, 1218 AH (year 1801). His tomb is located in Bhairaech, in the big ground opposite ‘Rajkiya Inter College’. His house and the mosque he got built and known as ‘Maulsiri vali Masjid’ are still intact in Bhairaech.



Tomb premises of Shah Naimullah (Bhairaech)



Tomb of Shah Naimullah (Bhairaech)

Hajrat Shah Muradullah (Rah.)

“YA ILAHI! APNI RAHMAT SE TU DE DIL KI MURAD,
SHAH MURADULLAH MAQBULE KHUDA KE VASTE”

(O God! Shower Your Grace to fulfill my hearty desire,
For the sake of Your beloved Shah Muradullah)

Hajrat Shah Muradullah (Rah.) was the ablest disciple and the spiritual heir of Hajrat Khwaja Naimullah Shah (Rah.). He was born in the sixth decade of the 12th Century Hijri in Thanesar. He was a descendant of Hajrat Umar Faruqi (Raj.) and both his grandfather Hajrat Jiyauddin Hussain (Rah.) and his father Maulvi Qalandar Bakhsh (Rah.) were disciples of Hajrat Mirza Janjana (Rah.). Many personal letters of Hajrat Mirza Janjana (Rah.) are addressed to them.

When he was just a child, Hajrat Shah Muradullah was taken to the presence of Hajrat Mirza Janjana (Rah.) by his father Maulvi Qalandar Bakhsh (Rah.) and he had received his blessings. After Shah Muradullah (Rah.) had completed his worldly education, his family had to shift to Lucknow because of massacre in Thanesar. Hajrat Naimullah Shah (Rah.) those days was camping in Lucknow, as ordered by his Master Hajrat Mirza Janjana. Shah Muradullah (Rah.) presented himself in his service and by his grace entered the Naqshbandi Sufi Way. For the next three years he continued to present himself in his service.

For twenty-seven years Hajrat Naimullah Shah (Rah.) gave him *Tavajjoh* (spiritual transmission) and thereafter started directing all seekers to him for guidance. Before his death, Hajrat Naimullah Shah (Rah.) conferred on him the status of a fully accomplished Master and appointed him his Khalifa. He also blessed him by giving him the collection of letters of Hajrat Mujaddid (Rah.), which he had received from his Master and told him that, ‘I have not given this to anyone else.’

After Hajrat Naimullah Shah (Rah.) passed away, Shah Muradullah (Rah.) stayed in Bhairach for some time and then on the insistence of disciples, he moved to Lucknow. For some time he lived in Faizabad as well. In the book titled ‘Shahre Auliya’, it is mentioned that many years after the death of Hajrat Tat Shah, Shah Muradullah (Rah.) stayed in his hutment. The author of this book in his another book titled ‘Parintul Auliya’ writes that when Shah Muradullah (Rah.) was staying in that hutment, some people ambushed him. It is said that just then two armed young man appeared from somewhere and drove them off.

Shah Muradullah (Rah.) was a well acknowledged saint of the Naqshbandi Order. Those, who visited him, their wishes used to be fulfilled. He would immediately fill their hearts with the love of God. When his Khalifa (vicegerent) Hajrat Abul Hasan (Rah.) visited him, he accepted him as his disciple and blessed him saying that ‘You would be *Samarth Satguru* (capable Master) and *Qutub* (crown of the saints, Polar Star) of your time.’ His teachings were similar to that of *Vedant* (the essence of Vedas). He was a great munificent and an ocean of *Brahm-Gyan* (theology; knowledge of the Divine; esoteric knowledge).

He passed away at the age of 82 on the 21st of Jikad 1248 AH (year 1830). His tomb is located in Shah Muradullah lane, behind the old Royal Hotel in Lucknow. During the British rule in the year 1912, Wijler & Co. wished to acquire and take in their possession the mosque and his shrine along with other adjoining properties. In spite of persuasion, they did not agree to leave alone that place. At last people prayed Shah Muradullah (Rah.) to intervene. It so happened that people in the family of Wijler & Co. started dying one by one and in a short span of time three-four persons died suddenly. The concerned officials out of fear changed their mind and gave up the idea of buying and taking possession of the mosque and the shrine.

At his tomb, seekers connected with the Order, smell the fragrance of incense-stick, without any lighted incense-stick being there. This is self-experienced and completely true.



Tomb of Shah Muradullah (Lucknow)

Hajrat Abul Hasan Naseerabadi (Rah.)

“YA ILAHI! SHAD RAKH APNI MUHABBAT ME MUJHE,
QUTUB-E-ALAM BUL HASAN NUR-UL-HUDA KE VASTE”

(Keep me always happy in Your love, O God!,
For the sake of Light of Truth, Crown of saints, Abul Hasan)

Hajrat Abul Hasan Naseerabadi (Rah.) was the grandson of Hajrat Naimullah Shah (Rah.) and spiritual heir of Hajrat Shah Muradullah (Rah.) about whom Shah Muradullah (Rah.) had said that ‘You would be *Samarth Satguru* (capable Master) and *Qutub* (crown of the saints, Polar Star) of your time.’ He was born in the last decade of the eighteenth Century AD in Naseerabad of the Raebareli district of Uttar Pradesh. He was extremely brilliant. At the age of eighteen, he was conferred with the title of ‘Maulana’ and then he was initiated by his Master Shah Muradullah (Rah.) in the Naqshbandi Order. He served his *Satguru*, Shah Muradullah (Rah.) for sixteen years and attained such a status that his *Satguru* would direct seekers to serve him (Hajrat Abul Hasan) for guidance. Hajrat Abul Hasan (Rah.) was fully dedicated, knowledgeable, great scholar of scriptures and capable of taking his disciples to the highest spiritual stations by merely looking at them. During the life time of his *Pir-o-Murshid* (Sheikh, *Satguru*, teacher), he made many people attain the state of *Fana* and *Baqa*. It was peculiar to him that whosoever had faith in him, he realized the Truth.

He used to give sittings for meditation five times a day. Whoever came in his contact, his life became auspicious and he started following the dictates of scriptures and within a short period got ability to himself guide and give sittings (for meditation; *Muraqaba*) to others. His dear disciple and Khalifa Hajrat Ahmad Ali Khan (Rah.) used to say that he had often heard it from Hajrat Sayyed Abul Hasan (Rah.) that ‘I have the Holy Qur’an in one hand and the Hadits in the other and it is enough for me’ and that ‘Anyone who behaves and conducts against their dictates, is not worthy of entering this Way.’

He used to offer prayers (Namaz) with the community in mosque and would not eat without his disciples. He would talk little of the world. In the beginning he used to teach worldly sciences also but later he stopped it and confined himself to imparting spiritual knowledge alone. If he saw anyone acting against the dictates of scriptures, he would not question him and used to say that ‘If my company has no impact on him, what the use of admonishing him is?’ A true fakir is one, who molds the disciple in his own mold. It was peculiar to him that whoever came under his tutelage, his life changed and he started following the dictates of scriptures. Whoever spent some time serving him, he attained capability to guide others.

His Master often used to say that “Sayyed Abul Hasan is superior to me in many respects. First he is from the family of Hajrat Imama Hussain (Raj.), second he is more educated, third he is equal to me in esoteric knowledge and fourth he is free from any major sin or wrongdoing (*Gunah Kabara*).” In spite of all this, Hajrat Abul Hasan (Rah.) was extremely respectful to his *Satguru* and elders. Whenever he went to visit the tomb of Hajrat Mirza

Janjana, he would remove his shoes at a distance. He used to say that respect for elders should be same even after their death, as during their life time.

He was getting a mosque built and wanted a window to open in the North but the mason did not agree. Hajrat Abul Hasan (Rah.) did not argue. In the night the mason saw a saint in his dream, who said to him, '*Mardood* (Disgraced)! Why do not you follow the instructions of Abul Hasan?' In the morning he sought forgiveness of Hajrat Abul Hasan (Rah.) and followed his orders.

Once his cousin (son of his mother's sister) visited him with the intention to test him thinking that if he is a real saint, he would give him both the Holy Qur'an and Sweets together. As soon as he appeared before him, Hajrat Abul Hasan remarked, 'You have come to test me. Here is the Holy Qur'an and Sweets.'

One person, who was licentious visited Hajrat Abul Hasan (Rah.) for initiation and mentioned him about his weakness. Hajrat Abul Hasan (Rah.), however, told him that he had not committed any sin in his presence and accepted him as his disciple. Thereafter, whenever he was compelled by his habit, he found his Master Hajrat Abul Hasan (Rah.) physically present over there. Soon, he got over his bad habits and became a true seeker and devotee.

Once in a function it appeared that the food would fall short. Hajrat Abul Hasan (Rah.) asked the food to be covered with a piece of cloth and keep taking out the food as required. Everyone was fed and later sufficient food was also left over which was then distributed to neighbours.

It is said about him:

"AAN ABUL HASAN KI TAJ SARE NAQSHBAND BOOD,
MAANIND OU NAYAMDAH SAHAB TARIQATE."

(Abul Hasan was the crown of the Naqshbandi Order of Sufis, and no Master of his special kind descended in this Order)

His Master Hajrat Shah Muradullah (Rah.) asked him to occupy his throne during his life time but he offered it to Hajrat Waliullah, the maternal grandson of his Master, who was his student, disciple and Khalifa and also handed over him the gifts he had received from his Master saying that, 'For me, the love of my Master is enough.' Whatever he used to receive as offerings, he would give it all to Hajrat Waliullah (Rah.). He also got his elder son Hajrat Hadi Hasan (Rah.), who was equal to him in spirituality, initiated at the hands of Hajrat Waliullah (Rah.).

He passed away on the 2nd Shamba Yakum Shaban 1272 AH (year 1854). His tomb is located in district Raebareli in Naseerabad about 4-5 KMs away from Jayas, behind the Police Station. It is covered by a lowly boundary and is sandy.

It is true that no Master of his special kind descended in this Order but it is also true that he raised his disciple and Khalifa Hajrat Haji Khalifa Ahmad Ali Khan (Rah.) higher than

himself and bestowed upon him all his spiritual treasure. About the bliss that flows at the Samadhi (tomb) of Hajrat Abul Hasan (Rah.), Hajrat Ahmad Ali Khan (Rah.) has written, “Whenever I visited the Samadhi of my Master, Hajrat (Hajrat Abul Hasan) would shower his special grace and mercy on me the same way he showered it during his life.’ He writes further, ‘DILE MAN DAANAD VA MAN DAANAM VA DAANAD DILE MAN’ meaning thereby that “My heart knows that bliss and I know and my heart knows.”



Tomb of Maulana Abul Hasan (Naseerabad, Raebareli)

Maulvi Ahmad Ali Khan (Rah.)

“YA ILAHI! RAHAM KAR MAJROOH AASI PAR SADA,
MAULVI AHMAD ALI KHAN RAHNUMA KE VASTE”

(Have mercy on this incapacitated sinner, O God!
For the sake of true guide Maulvi Ahmad Ali Khan)

Hajrat Ahmad Ali Khan of Kaimgunj, U.P., one of the great Masters of 19th century, was a true reflection and spiritual heir of his Master Hajrat Abul Hasan (Rah.), who had remarked about him, “A new method of spiritual *Sadhana* would begin with you. Sinners, atheists and even the by-goers will benefit a lot from you and they will start following the dictates of Scriptures. Whatever you have been blessed with perhaps would have not been received by anyone in this era.”

Hajrat Ahmad Ali Khan (Rah.) was born in Mau Rashidabad (Kaimgunj Tehsil of Farukhabad district of Uttar Pradesh). His father was a follower of the Chishtiya Order and was highly evolved spiritually. He was detached from the world and earned his livelihood as a labor. He often lived in a state of ecstasy and miracles used to take place through him. He made a lot of effort for the education of Hajrat Ahmad Ali Khan (Rah.) and prayed for him that ‘May God make you a perfect saint and save you from becoming a narrow minded ascetic.’ His father’s tomb is located in Takiya near the mosque and is full of spiritual radiations.

Hajrat Maulvi Ahmad Ali Khan (Rah.) was a Pathan, short in height, stout and fair complexioned. His face including the beard was round. He was a great scholar of the Arabic and Persian languages and he had memorized many books of these languages. He used to teach ‘Gule Kishti’, ‘Badarchah’ and ‘Masnavi Halali’ in a very interesting manner. He was adept at interpreting scriptures and matters relating to Shariat (Islamic law). He was also adept at reading the holy Qur’an with the right pronunciation.

In his young age he composed two *Diwans* (collection of poems) and one poetical work titled ‘Maharab Kabul’ and wrote many other books, which includes ‘Fatnaye Ahamadi’. He used ‘Majrooh Aasi’ as his pen name. He was very strict in following the religious discipline and *Sunnat* (*Sunnah* or *Sunnat*; following the Prophet in actions and things done by him). He used to say that by following *Sunnat* of the Prophet, one becomes beloved of the Prophet (Sal.) and the God.

Hajrat Maulvi Ahmad Ali Khan (Rah.), who was popularly known as ‘Khalifa Sahab’ had a great quality of keeping the secrets. People of Kaimgunj, where he lived knew him as a teacher and great scholar of the Arabic and Persian languages and that he is a noble man and devotee but few people knew that he is also an ocean of esoteric knowledge (*Brahm-Gyan* or *Adhyatm Vidya*).

Once a follower of Hajrat Abul Hasan (Rah.) saw Hajrat Ahmad Ali (Rah.) when he was offering prayers. He told him that now a true spiritual Master must initiate him. Hajrat

Ahmad Ali was not yet prepared for initiation but when in the night he saw Hajrat Abul Hasan (Rah.) in his dream repeating the same words, he immediately proceeded to Naseerabad and presented himself in the service of Hajrat Abul Hasan (Rah.) and took initiation at his hands in the Naqshbandi Sufi Order. He visited his Master four times for forty days at a time. His Master bestowed upon him all his spiritual treasure giving him the full authority (*Izazat*) and made him his true reflection.

Knowing that his end was near, Hajrat Abul Hasan told him, “Now my life is coming to an end and you will have to carry forward my mission.” Hajrat Ahmad Ali started crying. Hajrat Abul Hasan (Rah.) consoled him and prayed for him saying, ‘The Almighty will help and make things easy for you.’

Hajrat Ahmad Ali Khan (Rah.) was once again granted the authorization after the death of Hajrat Abul Hasan (Rah.). He visited the grave of his Master Hajrat Abul Hasan in 1288 AH. In his own words, “After staying for a few days when I thought of returning and mentioned about it to Hajrat Hadi Hasan Sahab (son of Hajrat Abul Hasan), he said that Sayyedna (Hajrat Abul Hasan) has not yet given his permission for him to return and till he permits, I would also not bid you farewell. When I sat at the Mazar (grave of Hajrat Abul Hasan) in *Muraqaba* (meditation), Hajrat Sayyedna also repeated the same words saying that, ‘Miyan Hadi Hasan is telling the truth. What is the hurry? Stay for a few more days.’ After many days when I again sought permission of Hajrat Sayyedna, he gave me the permission to return. When I sought permission of Miyan Hadi Hasan to return, he said, ‘I have also been asked by Hajrat Sayyedna to let you return’ and then at the time of my departure, he gave me a ‘*Kulah*’ (cap, turban) saying, ‘As directed by Hajrat Sayyedna, you are given the permission of this Order from my side as well. Hajrat Sayyedna has thus granted you permission twice, once during his life time and once now. You are a very fortunate person.’ I kissed the cap, put it on my head and returned home happily.”

Hajrat Ahmad Ali lived at the outskirts of the village Raipur in Kaimgunj Tehsil of district Farukhabad, Uttar Pradesh. He had a small clay-built house in a small field where he led a very simple life with very little interaction with people. He earned his livelihood by farming and devoted whatever time was left from farming and teaching in remembrance of the God. Usually poor children came to him to whom he taught Urdu and Persian. Hajrat Maulvi Abdul Gani Khan Sahab was one of his students, who initially had come for worldly education but later was initiated in the Naqshbandi Sufi Order by him. Hajrat Ahmad Ali (Rah.) before his death had told Hajrat Fazl Ahmad Khan Sahab to take special care of Hajrat Abdul Gani, as he was very dear to him.

Although the villagers knew that Hajrat Ahmad Ali was a simple, God-loving and religious person, but they did not know that he was an ocean of spirituality. Amongst the boys who came to him for learning, there was one very intelligent and obedient boy who also used to serve Hajrat Ahmad Ali with great care and attention. Hajrat Ahmad Ali also had a lot of affection for him. This boy was Hajrat Fazl Ahmad Khan (Hujur Maharaj). Hajrat Ahmad Ali had his wife and a son in his family. Hajrat Ahmad Ali’s son and Hajrat Fazl Ahmad Khan were good friends. Hajrat Ahmad Ali’s son, however, died all of a sudden at a young

age of 15-16. Due to his untimely demise, his mother was very sad and used to cry all through the day and night for her son. Seeing her condition, Hajrat Ahmad Ali (Rah.) one day told her that there was no point in crying. Be happy in whatever condition the Almighty keeps. She, however, said that she was not able to forget her son even for a moment. Hajrat Ahmad Ali told her, “Why then you do not take Fazlu (Hajrat Ahmad Ali used to address Hajrat Fazl Ahmad by this name) as your son.” From that day she took Hajrat Fazl Ahmad Khan as her son and Hajrat Fazl Ahmad took her as his mother. The mother thereafter never cried for her son and both of them lived like real mother and son. It was also a matter of coincidence that both Hajrat Fazl Ahmad and Hajrat Ahmad Ali Sahab’s son resembled in physique with each other.

After this incident, Hajrat Fazl Ahmad Khan started residing in the same house (of Hajrat Ahmad Ali Sahab) and served both of them with great devotion. His mother got so pleased with him that she compelled Hajrat Ahmad Ali to initiate Fazl Ahmad Khan and to take him as his disciple. Hajrat Ahmad Ali (Rah.) was himself very pleased with Hajrat Fazl Ahmad Khan. He accepted him as his disciple and initiated him in the Naqshbandi Order. For sixteen years he kept Hajrat Fazl Ahmad with him, worked on him and gave him his entire spiritual treasure. He granted him the full authorization and asked him to carry his mission forward. Slowly his fame reached far and wide and many people started visiting Hajrat Ahmad Ali Khan Sahab in quest for spirituality.

At the time of his death Hajrat Ahmad Ali Khan (Rah.) had left his wife in the care of Hajrat Fazl Ahmad Khan (Rah.). She had started living with her grandsons (daughter’s sons) in Kaimgunj itself. Although her grandsons were well to do but she lived separately in a hut of straw. Hajrat Fazl Ahmad Khan took care of her needs. She liked mixed grains (a mix of seven kinds of coarse grains) and would eat pancakes made of it, often without any vegetables or curry. Hajrat Fazl Ahmad Khan (Rah.) served her with great dedication like a real son till her death. It was she, who had persuaded Hajrat Ahmad Ali Khan to take him under his spiritual care.

Maulana Abdul Gani Khan Sahab once narrated an incidence concerning extra-ordinary capability of Hajrat Ahmad Ali Sahab to walk on foot. Once Khalifa Sahab (Hajrat Ahmad Ali Khan Sahab) with Hujur Maharaj (Hajrat Fazl Ahmad Sahab) went from Kaimgunj to Farukhabad to meet someone. On reaching Farukhabad, they came to know that that person had gone to Kaimgunj. Hajrat Ahmad Ali Khan Sahab returned from Farukhabad to Kaimgunj. In Kaimgunj they came to know that he had gone to Lucknow. Hajrat Ahmad Ali Khan Sahab returned once again to Farukhabad. Hujur Maharaj thought that Hajrat Ahmad Ali Khan Sahab perhaps would halt at Farukhabad but he did not stay there. Hujur Maharaj mentioned this to Khalifa Sahab, who remarked, “You must be tired. Alright. Follow me enchanting these two words. God willing, you will not feel tired.” After a while, they halted at a mosque. Hajrat Ahmad Ali Khan Sahab drew some water from a nearby well, took ablution and then filled up the bucket again for Hujur Maharaj. He came back to the mosque and started massaging Hujur Maharaj’s legs. Hujur Maharaj immediately got up and begged for his forgiveness. Hajrat Ahmad Ali Khan Sahab said that he must have been tired and, therefore, he is comforting him. When Hujur Maharaj told him that he was not tired, Hajrat

Ahmad Ali Khan Sahab said, “If you were not tired, you would have been offering prayers.” Hujur Maharaj got up immediately, took ablution and sat in prayers with Hajrat Ahmad Ali Khan Sahab.’

Once a great scholar came to meet him and during the conversation, in reply to some question by that scholar, Hajrat Ahmad Ali Khan Sahab uttered ‘*Malum-Nahi*’ (I do not know) in the local dialect. The scholar was surprised and remarked that if a scholar like him speaks incorrectly and does not know the answer, what will be the condition of others. Hajrat Ahmad Ali Khan Sahab replied, “Brother, I do not know much, but a boy comes to me. Perhaps he may be able to answer your queries.” The next day he asked Hajrat Abdul Gani Khan (one of his very dear disciples) to visit that scholar and answer his questions. Hajrat Abdul Gani was surprised and told his Master, “I do not know anything, how would I be able to answer?” Hajrat Ahmad Ali, however, told him, “You do not have to do anything; just only think of me, I shall do the rest. In the end, you should also ask a question to the scholar.”

Hajrat Abdul Gani visited the scholar and answered all his questions satisfactorily. In the end, as desired by his Master, he also asked a simple question to the scholar. The scholar could not answer the question. Hajrat Abdul Gani then answered in detail that question also. The scholar was very much impressed with Hajrat Abdul Gani and praised him saying, “When you are so knowledgeable, what would be the level of your Master?”

Hajrat Ahmad Ali Khan (Rah.) passed away on 4th of November 1889 and his Samadhi is located in Kaimgunj, in Kabristan Nandu Khan, about two KMs out of the city on the road leading to Farukhabad. Till a few years ago, his Samadhi was in a dilapidated condition. Hajrat Fazl Ahmad Sahab’s grandson Hajrat Manzoor Ahmad Khan wanted to get it repaired and, therefore, he arranged for some material and a mason. The mason started the work. Suddenly, the mason came running to him and enquired of him, ‘Is it a Mazar (grave) of a great saint?’ On enquiry as to what had happened the mason told him that he heard someone very loudly and clearly telling him, “Miya Muazzam (mason’s name), fakirs like to remain unknown.” Hajrat Manzoor Ahmad Khan then requested and prayed to Hajrat Ahmad Ali Khan Sahab to grant permission for the Mazar to be repaired so that the coming generations can at least recognise that place and may offer their prayers. Only thereafter the Mazar could be repaired.

It is important to mention here that most of the Masters of this great Sufi Order wished to remain unknown and that is why there is not much talk about them in public. The great Masters of this Order have believed that “Having brought us to light, the Almighty has hidden Himself. Now it should be our endeavor to hide ourselves (completely merge our identity) and let the Almighty alone be known.”

Hajrat Shah Manzoor Ahmad has written in one of his letters that he had the fortune to once visit the room where Hajrat Ahmad Ali Khan Sahab used to meditate. Shri Brijnarayanan Mahrotra and Babu Bhola Nath Bhalla, S.P., accompanied him. This room was a place charged with extra-ordinary spiritual vibrations, so intense that the three of them were unable to bear the vibrations. A strange thing revealed about this room was that if some child

does not stop crying or someone affected by evil-sight is brought into the room he gets immediate relief.



Tomb of Maulvi Ahmad Ali Khan (Kaimgunj) (On the left) (A few years ago)



Tomb of Maulvi Ahmad Ali Khan (Kaimgunj) (On the left) (At present)

Maulana Fazl Ahmad Khan (Rah.)

“YA ILAHI! TEERE VAHDAT SE MUJHE MAJROOH KAR,
FAZL AHMAD KHAN IMAMUL ASFIYA KE VASTE”
(O God! Pierce my heart with the arrow of Unity,
For the sake of foremost of revered, Fazl Ahmad Khan)

Hajrat Maulana Fazl Ahmad Khan alias Hujur Maharaj (Rah.) was a dear disciple and spiritual heir of Hajrat Maulvi Ahmad Ali Khan (Rah.). He was a great revolutionary saint, who through his boundless spiritual awareness and liberal approach simplified the Naqshbandi Sufi Way and made the priceless spiritual knowledge of Naqshbandi Order available to all, including non-Muslims, without conversion i.e. without accepting Islam. He distinguished religion (the outer or the material form of religion) and spirituality and held that spirituality is beyond religious prejudices.

Hujur Maharaj was born in the year 1837 at Raipur in district Farukhabad, Uttar Pradesh and spent most of his time in Raipur except for a few years when he served in Farukhabad. His father was Hajrat Gulam Hussain (Rah.), who was a disciple and Khalifa of the Great Sufi Saint Hajrat Maulana Waliuddin (Rah.) of Kashmir. He was employed in the army. His mother also was a disciple of Hajrat Maulana Afjal Shah Naqshbandi Mujaddidi, who was a Khalifa (vicegerent) of Hajrat Abul Hasan (Rah.). Hajrat Maulana Afjal Shah (Rah.) used to say about her that, ‘My daughter by the Grace of God is capable of changing the destiny.’ She was a simple, noble, detached and very loving person who considered the whole world as her own family. Once Hajrat Maulvi Wilayat Hussain Khan, younger brother of Hujur Maharaj and Hajrat Abdul Gani Khan (Rah.) both were to appear in some examination. Both of them separately requested her to pray for them. She said to both of them that, “God willing I shall pray for you.” When both of them returned after examination, Hajrat Abdul Gani Khan enquired with her, she told him that she had prayed for him but when her own son enquired with her she replied, “Whenever I wished to pray for you, I uttered his (Hajrat Abdul Gani Khan’s) name instead of you.”

Hajrat Fazl Ahmad Khan’s parents thus were great saints and true human beings. It is, therefore, no wonder that a person like Maulana Fazl Ahmad Khan was born in their family, which ushered in a new era of religious and communal harmony and brought about a spiritual revolution, culminating in a new era of spirituality beyond religion.

Hujur Maharaj passed the middle school and thereafter the ‘Normal Training’ also in the first division. He learnt the Arabic and Persian languages from his revered Master Hajrat Maulvi Ahmad Ali Khan Sahab. Those days one was appointed as a teacher after the ‘Normal Training’ but Hujur Maharaj did not join as a teacher lest it would have taken him away from his Master. Instead he started teaching the Arabic and Persian languages freely to children and lived on the money paid by the children belonging to well to do families. He has mentioned an interesting anecdote about his livelihood in his book ‘Jamima Haalat Mashayakh Naqshbandiya’. He writes: “Once I was unemployed. It was 10th of December.

My Master enquired as to how much money I required for my living. I requested him to pray for five rupees per month, besides food. My Master thought for a little while and then said, 'You are employed from the First on this emolument.' I did not believe it. My Master made it out and remarked that I did not believe it. I mentioned that it will be true but it is strange that I am not aware of my employment till the Tenth of the month. On hearing my reply my Master ordained me, 'Secrets revealed to you, as a result of your spiritual attainments, should not be made known to others. When a dedicated disciple like you does not believe, what can be expected of others?' When I left my Master's presence, I came to know that Munshi Badri Prasad had arranged a job for me in Jarad. I joined the job. After twenty days when I was paid the salary, it was for the whole month i.e. from 1st to 31st of December."

When he had grown old and his financial condition was not good, he accepted teaching in the Mission school of Farukhabad. There he had taken a room on rent in the 'Mufti Sahab's *Madarsa*'. Here also he taught Urdu and Persian to the students of the *Madarsa*.



Hujur Maharaj's room in Mufti Sahab's *Madarsa* (Farukhabad)

Initially Hujur Maharaj had come to Hajrat Ahmad Ali Khan Sahab for academic education only but gradually he got interested in the esoteric knowledge and took initiation in the Naqshbandi Sufi Order at the hands of Hajrat Ahmad Ali Khan (Rah.) at the age of nineteen and served him for twenty years. He has written, "The exaltation of Hajrat Khalifa Sahab is revealed from the letters written by Hajrat Sayyedna (Hajrat Sayyed Abul Hasan Naseerabadi (Rah.), revered Master of Hajrat Ahmad Ali Khan Sahab) to him and which

were given to this fakir (Hujur Maharaj) by him saying that you should keep these letters with you as they would prove useful to you. In one of the letters Hajrat Sayyedna writes, “You will be a beacon for many and this is the proof of your being a fully competent Master.” In another letter he wrote, “Atheists, by passers, wicked and even sinners will turn into firm believers through your *Tavajjoh* (if you focused your attention on them).” In yet another letter he wrote, “Whatever you have been blessed with perhaps would have not been received by anyone in this era.” All these letters Hajrat Ahmad Ali Khan Sahab handed over to Hujur Maharaj at the time of granting him full authorization telling him, “I could not come up to the expectation of my Master. Now my end is near.” Hujur Maharaj writes that on hearing these words of his Master he started crying. Hajrat Ahmad Ali Khan Sahab consoled him saying, ‘Is it the occasion to cry?’ Immediately my condition changed and I started to feel a sort of bliss in my heart. My Master then said, “Words of my Master cannot be hollow. They will come true through you.” He writes that the words of my Master came to be true. Often Hindus, Christians and Shias benefitted through this humble servant. ‘Alhamdu Lilllah’ (all the praise be upon God).

Hujur Maharaj has further written that “Hajrat Murshidna Khalifaji Sahab then said, ‘Till now you have lived comfortably but now I am casting on you a great and honorable responsibility. If you would discharge it faithfully, you would be counted with the Ambiya and Auliyas (i.e. you would be resurrected on the Day of Judgment), otherwise this very *Khirq* (cloth, dress) would drag you to the hell.’ This humble servant cried a lot and sought to excuse himself from the responsibility cast on him. Khalifaji Sahab then said, ‘The God will make it easy for you’ and prayed for me. Then he called for the gifts received by him as blessings from Hajrat Sayyedna and out of them he gave me his rosary, sleeve of his cloak, a piece of his turban and a *Kulah* (cap) together with his own *Kurta* (cloak) and said, ‘Every *Buzurg* (Master) gives something in gift as his blessings to his Khalifa. Wow! You are fortunate that you got the gifts belongings to Hajrat Sayyedna. You should be grateful for these gifts.’”

From the above it is abundantly clear that the blessings of Hajrat Khalifa Sahab have come completely true and materialized in the form of Naqshbandi Mujaddidi Mazhariya Ramchandriya branch of the Order, which is serving the humanity rising above the narrow considerations of cast, creed and religion.

Hujur Maharaj was the first person in this Order, who without any discrimination promulgated and promoted the teachings of this Order amongst the Hindus. He was completely free from religious bias and never participated in any religious debates or disputes, nor did he ever criticise any religion. If someone criticised any religion in his presence, he would leave that place. He pronounced that religions are many but their essence, spirituality is same. One should follow the dictates of one’s religion without being guided by religious prejudices. The social or religious rituals do not bind spiritual life. If anyone suggested that he would convert and adopt Islam, he would feel very upset. He disapproved of conversion, rejecting it outright. He used to admonish the person concerned saying that, “Now you are of no use to me. I shall not allow anyone to put a spot on me. You should continue to abide by the dictates of your religion and attain spirituality.”

Once one of his Hindu disciples adopted Islam. When he visited Hujur Maharaj, Huzur Maharaj told him that he was no longer worth visiting him. Hujur Maharaj asked him to readopt the Hindu traditions, the religion in which he was born.

Similarly, once a Muslim co-disciple of Mahatma Ramchandraj Maharaj (the spiritual heir of Hujur Maharaj) told him that without conversion to Islam, he cannot make spiritual progress. Mahatma Ramchandraj Maharaj mentioned this to Hujur Maharaj and proposed to convert to Islam saying that ‘I belong to you and if you permit I may adopt Islam as well and become one amongst you.’ Hujur Maharaj was taken aback. He said, ‘Never again think so absurdly. Spirituality is not related to customs and rituals, which are a part of Shariat (cult), which depends upon the social and geographical conditions. *Majhub* (spirituality) in fact relates to Truth and *Gyan* (knowledge), which is related to soul, which is same in all and is above all these things. One should follow the traditions of one’s religion according to the country and religion one is born in. You are a Hindu, you should follow the Hindu scriptures and I am a Muslim, I should follow the Islamic *Shara: (Shariat)*. You have to rise above these petty things. *Majhub* teaches broad-mindedness rather than narrow-mindedness. If you converted to Islam, consider yourself to be deprived of spirituality.’

Hujur Maharaj lived a very simple and pious life. He used to put very clean and dazzling clothes. He had no prejudice against any religion or caste. Persons from all classes and belonging to all religions including Hindu, Muslim and Christians used to visit him. He used to say to Hindus, “You have come to me for spiritual knowledge. Stick to that and live in accordance with the traditions of your society. Your relation with me is not worldly but spiritual.”

As ‘untouchability’ was prevalent during those days, Hujur Maharaj did not touch even dried chilies meant for the consumption of his Hindu followers. Separate food used to be cooked for them. When he visited Mahatma Ramchandraj’s house he would eat using separate utensils or *Pattal* (a plate made up by tagging broad tree leaves) and at times eat without any utensils or *Pattal*, taking the food in hand.

Hujur Maharaj said that the Sufi tradition was prevalent amongst ancient Hindu saints, which is now being reintroduced amongst Hindus. In this context Mahatma Dr. Chandra Gupta also used to say that this method of spiritual practice was prevalent amongst Hindus in the past. He related it to Lord Sri Krishna, who was known as ‘*Yogeshwar*’, being the greatest exponent of ‘*Anahad Nad*’. ‘His’ flute in reality represented the ‘*Anahad Nad*’, which echoed in the form of ‘heartbeat’ in the hearts of thousands of *Gopis* and *Gwalas* (cowherds and their wives) who were devotees and were fortunate to receive ‘His’ grace.

Here it would be relevant to mention that the Naqshbandi Sufi Way is based on *Tavajjoh* and the example of the most powerful *Tavajjoh* in the history of mankind so far is the preaching of Gita by Lord Krishna to Arjun in the battlefield. Gita comprises of 700 verses and the dialogue between Lord Krishna and Arjun would have taken at least a few hours, if it were to be a physical dialogue. For that long and that too after the conch had been blown the enemy forces would not have waited for them to finish their conversation. It, therefore,

indicates that this dialogue was not at physical plane but a transmission from heart-to-heart (*Tavajjoh*) and this was a very powerful spiritual transmission, which simultaneously was received by Sanjay (a character of the Mahabharat, who revealed it to Dhrutrashtira), as well, who was miles away from the battlefield. .

In this context Hajrat Khalifa Sahab had once mentioned to Hujur Maharaj that his Master (Hajrat Abul Hasan Sahab) had told him, “A Hindu boy will come to you, who will promulgate this Naqshbandi Sufi Way amongst many, but no such Hindu boy came to me. Perhaps he would have seen your reflection in me and now you must carry out this order.”

The life of Hujur Maharaj’s was an example of living scriptures. His behavior and conduct was perfect. His life had been full of extra-ordinary events. He was always content and happy and thankful to the God for everything, in all situations and circumstances. His *Tavajjoh* (spiritual radiations) resembled exactly to that of Hajrat Baqi Billah (Rah.). His Master chose him as his main Khalifa (vicegerent) and said, ‘One like you is better than thousands.’

He neither accepted offerings from anyone nor did he allow anyone to touch his feet. Instead he himself often comforted his disciples by taking care of their needs. Often for days together his family lived on scanty food or with no food at all. Even then if he received some money from someone, he would give it to others. He spent most of his time in meditation.

Hujur Maharaj was very kind hearted. If he saw anyone in difficulty, he would be more than eager to help him immediately with all that was at his command. His own financial condition was weak yet he would not hesitate helping the needy. Leave aside asking for repayment of debt, he would hesitate passing through the street inhabited by his debtor so as to avoid face-to-face confrontation lest his debtor would feel embarrassed. Once he received eight and a half rupee from somewhere. It so happened that day that many needy people visited him and he gave away eight rupees to them though his family was without provisions for three days. He kept on tossing the remaining eight Aanas (half a rupee in the form of coins) in his hands. This money was also spent by his mother in buying bangles for the wives of Mahatma Ramchandraj Maharaj and Mahatma Raghuvar Dayalji Sahab, who had come to meet her, though they already were wearing lots of bangles³⁵. This is an example of Hujur Maharaj’s munificence and his mother’s affection for her daughters in law.

Similarly, leave aside eating meat he would not take even cow milk. Due to illness or weakness if he was compelled to take milk, he would ask the cowherd to milk the cow in his presence and when it would appear to him that half of the milk is left, he would ask him to stop milking the cow and would ask that milk to be fed to the calf but would pay him for the entire quantity of milk. He would thus take care of the interest of both the milkman and the calf.

He also had a strange habit. Even if he would have money in hand, he would take loan. He used to say that ‘By doing so, not only I remain grateful to him but it saves me from being arrogant that I am not a debtor of anyone.’

³⁵ It is customary in Hindu tradition that elderly ladies bless the younger ones (like their daughter in law) by giving them bangles, which are considered a sign of auspiciousness.

Hajrat Ahmad Ali Khan Sahab once asked Hujur Maharaj to beg alms. Hujur Maharaj followed the orders of his Master and begged alms for many days without any hesitation or embarrassment. One day his Master asked him to stop begging and told him, “I am very pleased with you. You have passed this test”.

In the beginning, four persons used to visit Hujur Maharaj for Satsang. One of them, a young person, used to visit a dancing girl. Some friends brought this to the notice of Hujur Maharaj. He told them to inform him when this young man visits the lady next time. When next time this young man went to visit the lady Hujur Maharaj was informed. Hujur Maharaj took bath, changed his dress, applied some perfume and proceeded along with others to the brothel. It was a small place and the lady knew Hujur Maharaj. She was surprised to see Hujur Maharaj at her door. Hujur Maharaj asked her to sing some song. She sang some songs, which to her understanding could be of interest to Hujur Maharaj. After hearing the songs Hujur Maharaj enquired about her charges for the night and paid her the money. Hujur Maharaj was around sixty then. The lady and everyone else were baffled that such a saint would stay in the brothel for the night. Hujur Maharaj, however, asked all others to return. After everyone else left, Hujur Maharaj told the lady, ‘For tonight you are in my service and you will have to obey my orders. I do not like your jewelry, remove them first and then take bath.’ Hujur Maharaj had carried with him a pair of his wife’s clothes, which he asked the lady to put on after the bath. The lady complied with it. After that Hujur Maharaj asked her to offer five prayers with him (five Namaz). The lady thought for a moment what a trouble she had invited for herself by accepting the fees and then told Hujur Maharaj that she did not know how to offer prayers. Hujur Maharaj told her, “You are in my service tonight and you shall have to do what I say. It does not matter that you do not know how to offer prayers. Follow me in what I do.” She started imitating Hujur Maharaj. When Hujur Maharaj put his head on the ground (in *Sijda*), she also did the same. At that moment Hujur Maharaj prayed, “O Almighty, with Your kind grace I have brought this lady up to this point. Now it is ‘You’ and she.” Hujur Maharaj then left that place and returned to his house but that lady was frozen in that posture. Throughout the night she lied in that posture. In the morning her mother woke her up. On opening her eyes, she was baffled. She looked around and told her mother, “Whatever I could earn for you, I have already handed it over to you. Your jewelry is lying there. These clothes are not yours and now I am going away.”

There was a Neem tree (the margosa tree or *Azadirachta-indica*)) in front of Hujur Maharaj’s house. At around eleven in the morning she came there and sat under the tree. Hujur Maharaj spotted her and told his wife to bring her inside the house and to give her some food. After she had finished with the food, Hujur Maharaj asked her whether she wanted to leave that life and spend a pious life in future. She immediately agreed to it. Hujur Maharaj then asked her to pray the Almighty to forgive her for her past sins and called that young man and asked him if he liked that lady and wished to marry her. Hujur Maharaj then arranged for them to marry and initiated both of them. They spent a pious life thereafter.

Mahatma Ramchandrajji Maharaj (Rah.) used to say that “My Master was so large hearted that whoever he would meet, he would sow the seed of spirituality in him by transmitting his spiritual energy and he would say, ‘What do I lose in doing so. It sows the seed of spirituality

in him and when the time comes it would sprout.” In this context his fellow-disciple Hajrat Maulvi Abdul Gani Khan Sahab (Rah.) said that once he was going with Hujur Maharaj (Rah.) somewhere. On the way he came across one of his childhood friends, who used to make fireworks. He spotted him from a distance and calling him by his nickname he said to him joyously, “I have heard that you have become a ‘Wali’ (saint). Take care not to forget your old friends.” This he had said jokingly but later he actually made his friend a *Wali*. Similarly, once he prayed and read ‘*Fatiha*’ at the grave of a prostitute thinking that it was the grave of one of his servants and her spirit was granted liberation.

Once during his early days, Hujur Maharaj had gone to Badayun. He had heard that a ‘*Majjub*’ (a saint in trance and totally absorbed-*Avdhut*) who was aged about 111 years resided there. He searched for him but could not find him. Ultimately, he found him in an old building. He bought some sweets and offered it to him after saluting him. When Hujur Maharaj saw that he was not responding at all, Hujur Maharaj approached him spiritually by focusing his attention at him. After sometime the *Majjub* opened his eyes, which were so glowing that an ordinary person could not even dare to look at them. He turned his face towards Hujur Maharaj and started enchanting something. Hujur Maharaj felt as if some power was pulling him with great force towards the *Majjub*. He could not control himself and got frightened. He then remembered his Master Hajrat Ahmad Ali Khan Sahab and immediately felt as if Hajrat Ahmad Ali Khan Sahab has taken his place. The *Majjub* was now not able to have any impact on Hujur Maharaj. When he got tired, he said, “You are very fortunate. Often one comes across *Fanafil-Sheikh*³⁶ but rarely a *Fanafil-Murid*³⁷. A disciple should be like you and a Master like your Master. You will enlighten the world.”

In the evening when Hujur Maharaj appeared in the presence of Hajrat Ahmad Ali Khan Sahab, he enquired of the incident. Hujur Maharaj narrated the entire incidence. Hajrat Ahmad Ali Khan Sahab asked Hujur Maharaj not to repeat such an act ever in future, as it was not proper to disturb a fakir and told him that there are two categories of *Majjubs*. One category is called *Avdhut* and the others ‘*Kalandar*.’ A person turns to be an *Avdhut* as a result of a strong flux of love and divine light beyond his capacity. His mind loses control and he forgets about himself or about his ultimate objective. *Kalandars* are at a higher platform than *Avdhuts*. *Kalandars* are those who have reached the stage of ‘*Hans*’ or ‘*Param Hans*.’ They even in that condition remain like a child in the lap of the Almighty and have the knowledge of that love and bliss. While *Avdhuts* are not able to proceed further on their own, *Kalandars* keep on making progress. In the company of both *Avdhuts* and *Kalandars*, a person becomes one like them or at times his entire spiritual attainments are absorbed by them. The reason behind this is that such *Avdhuts* transmit their boundless energy of love, which is beyond the capacity of the other person, which turns him into a state of inertia or a sort of madness. Company of such *Avdhuts*, therefore, often results in a harm rather than benefit. One should try to keep away from them or if that is not possible, one should not look into their eyes or should not sit close or in front of them. A *Fanafil-Sheikh*, however, is saved from such dangers as in his case the Master takes his place.

³⁶ Fanafil-Sheikh-One who has merged his self with his Master.

³⁷ Fanafil-Murid-One in whom his Master is absorbed.

Hajrat Ahmad Ali Khan Sahab then said, “You had also come across such a *Kalandar* who started transmitting such energy of love and so suddenly that you could not withstand it. It was quite possible that he could have swayed you away with him in his flow, but right than that energy which you have embedded in yourself as your Master, blocked that effort. However, that energy of love transmitted by the *Kalandar* is lying with me, which will be transmitted to you gradually in due course.”

Hujur Maharaj was a fearless person. During the days when he used to reside in the *Madarsa* Mufti Sahab, Mahatma Ramchandraj and some other Hindus had started visiting him for Satsang. The conservative Muslims were upset and had resentment against him. Some of them asked a rogue to attack him. One day that rogue approached close to Hujur Maharaj in a street to attack him. As soon as Hujur Maharaj spotted him, he shouted at him loudly. Although that rogue was much heavily built than Hujur Maharaj, he was frightened and ran away. While running away he fell down in the street at one or two places. From that day no one dared misbehave with him.

Hujur Maharaj had a habit of comforting the tired Satsangis. He would even massage their feet and if someone hesitated, he would comfort by saying that now you have acquired a right to massage my feet. He used to treat everyone equally and did not like giving more importance to anyone over others. He would sit along with others at the same level and did not like any special treatment for himself. He would not point his feet towards his disciples. At times he would ask his disciples to sit towards his head-rest and if someone hesitated, he would show annoyance. While going somewhere he would walk along with others and did not like walking in front. He would eat with others the same food as was served to them. He had no preference for any particular food; whatever was served, he would eat it gladly. He was very frank and would not keep anything in his mind. Once he visited Mahatma Ramchandraj Maharaj with an intention to stay with him for three-four days but on seeing that special arrangement was made for his food, he decided to return saying, ‘Till this food remains in my memory, I would not come here.’

He liked cleanliness very much. Often he would go for taking a bath in the Ganges before the Sunrise and would return while it was still dark. In summers he used to bathe in the evenings as well. He used to wash his clothes himself and used to put on clean dazzling clothes. He would play with children as a child and often gave them sugar-bite but they would sit quietly and orderly when he asked them and would get busy with teaching them. He never punished his students. He used to say, ‘*Ba-Adab, Ba Naseeb, Be Adab, Be Naseeb*’, meaning thereby that one following the etiquettes is blessed and one behaving rudely invites misfortune.

Hujur Maharaj (Rah.) was also a good poet and he used ‘Majrooh’, as his nickname. The Shijr-Sharif (the genealogy) of the Naqshbandi Sufi Order, which he composed in the form of an Urdu poem, stands the testimony that he was a great poet. It is not only a poem but a collection of the principles of the Naqshbandi Sufi Order, which have been beautifully embodied in the verses of the poem.

He had collected information about the lives of the Sufi Masters of the Naqshbandi Order with an idea to get them published in the form of a book. While he was in the process, it came to his knowledge that an appropriate book titled 'Haalat Mashayakh Naqshbandiya Mujaddidiya' had been authored by Maulana Muhammad Hasan Sahab of Bijnaur. He, therefore, dropped the idea. This book, however, did not have information about three saints of the Order. He, therefore, got an annex (Jamim:) published with the title 'Jamim: Haalat Mashayakh Naqshbandiya Mujaddidiya, Mazhariya' including the lives of these three saints- Hajrat Shah Muradullah Sahab (Rah.), Hajrat Sayyed Abul Hasan Sahab (Rah.) and Hajrat Ahmad Ali Khan Sahab (Rah.).

Hujur Maharaj used to teach Persian. A young boy, son of a rich person, used to visit him to learn Persian. One day Hujur Maharaj asked him of his real intention, as the boy did not seem interested in learning Persian. The boy did not say anything initially, but after sometime told Hujur Maharaj that he wanted to marry a lady and wanted to learn some '*Mantra*', which could make her agree to marry him. Hujur Maharaj kept quiet. Later, on one moon-lit night when he was sitting on the roof with this boy and many others wearing clean and dazzling clothes and some perfume with flowers around, he suddenly turned towards this boy and asked him, "My son, see towards me. Is that lady more beautiful than me?" Hujur Maharaj was looking very charming. The boy looked towards Hujur Maharaj and was frozen as if he was a statue. From that day the things changed entirely for him. In place of the desire for that lady the boy's heart got filled with the love for Hujur Maharaj. In that one moment, his destiny had been changed.

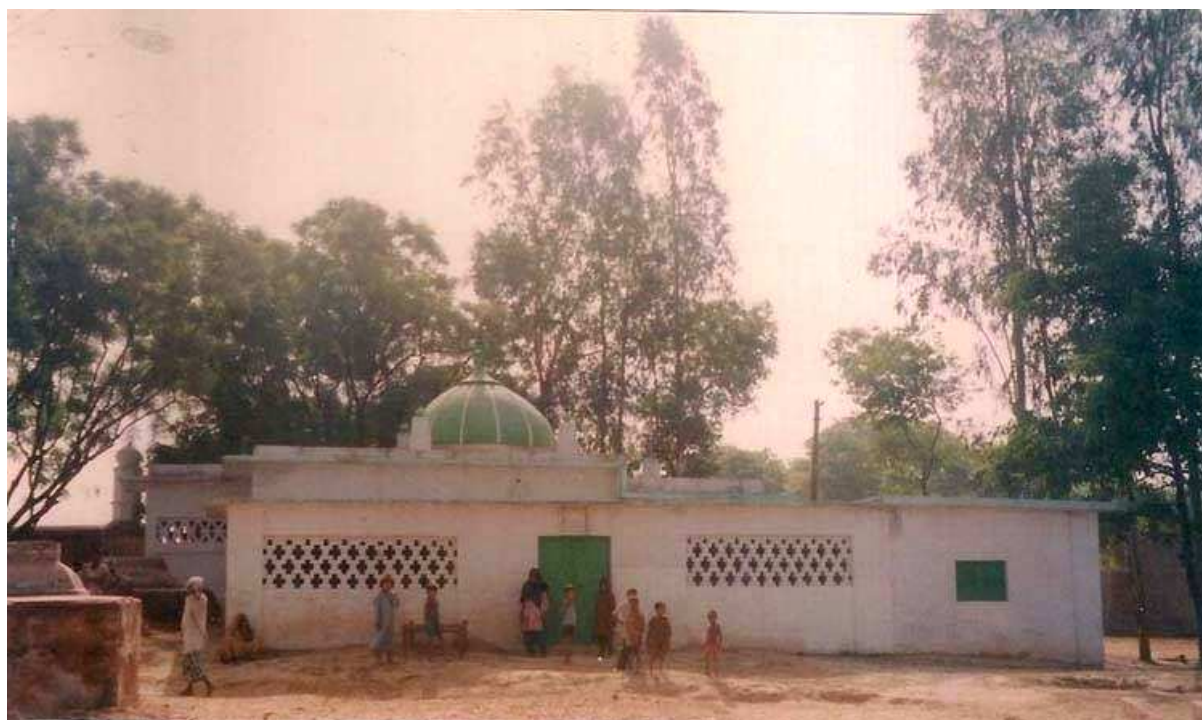
A relative of Nawab Shamshabad was attracted towards a lady and wanted to marry her but she was not agreeing to the marriage. He came to seek help of Hujur Maharaj. Hujur Maharaj told him a *Mantra* and asked him to practice it. After some days, in place of attraction for that lady, this person found himself attracted towards Hujur Maharaj. He visited Hujur Maharaj, who very kindly accepted and initiated him.

Similarly, an advocate who had earlier an affair with a lady used to visit Hujur Maharaj. Once this advocate happened to meet the lady in seclusion. Both of them could not control themselves. But just then they saw Hujur Maharaj standing at the door. They thought it to be their imagination as it was impossible that Hujur Maharaj would be present there. As they moved closer, this time they found Hujur Maharaj standing between them. They moved apart and thus were saved from falling prey to lust in that weak moment.

Mahatma Ramchandraj Maharaj used to hand over his salary to Hujur Maharaj and Hujur Maharaj used to send it back to his residence through someone. Once Hujur Maharaj was without provisions for some days. He got a money order of fifteen rupees from somewhere, out of which he sent ten rupees to Mahatma Ramchandraj's house and five rupees were sent to his mother to enable her to arrange for provisions. In the evening, when he reached home and saw no signs of food being ready, he enquired about it. His holy mother informed him that she had sent the money to Mahatma Ramchandraj's house, thinking that money was required there (not knowing that Hujur Maharaj had already sent some money there). Hujur

Maharaj laughed and remarked, 'Well done, mother'. That day also both of them remained without food.

A Hindu goldsmith used to visit Hujur Maharaj sometimes and discuss with him about the existence of God. He thought that there was nothing like God. The power that emerges as a result of combination of various elements is what is known as the God. When the body decays and physical elements get separated, this power also ceases to exist and disappears. Otherwise neither there is soul, nor the God and this world is the only existence. There was nothing before this, nor would there be anything after it. All other things are imaginary. Hujur Maharaj used to explain him, but he did not change his views. One day he sent a message to Hujur Maharaj through someone to visit him. Hujur Maharaj saw that he was in a bad shape and his end was near. He (the Goldsmith) told Hujur Maharaj, 'Now I feel that definitely there is some power. I shall now be punished severely.' Hujur Maharaj felt that he was caught in a dilemma, which was not good for him. Hujur Maharaj told him to be firm in his belief and not to change his views. Hujur Maharaj then asked him to look towards him and within a moment through his will power restored his belief. A little later the Goldsmith passed away peacefully.



Tomb premises of Hujur Maharaj (Raipur, Kaimgunj)

Once Hujur Maharaj needed fifty rupees very badly. He wrote a letter to Maulvi Abdul Gani Khan Sahab. Maulvi Sahab replied back that he himself was coming with the money. He came and stayed for two days with Hujur Maharaj but neither did Hujur Maharaj ask him for the money nor did he himself remember to give the money to Hujur Maharaj and returned without handing over the money. Hujur Maharaj was very upset. Later he repented that he did not have faith on the Almighty and instead had faith on man. For quite some time he prayed the Almighty to forgive him. On reaching home when Maulvi Sahab changed his clothes, he

found the money. He immediately returned to Hujur Maharaj, offered the money to him and requested him to forgive him for not handing over the money. Hujur Maharaj told Maulvi Sahab, “It was not your fault but the Almighty desired to teach me a lesson through this incident.”

Hujur Maharaj (Rah.) passed away on 30 November 1907. His tomb is situated in Raipur Khas, a village of Kaimgunj, about five KMs from Kaimgunj on the road leading to Kampil, on the left side of the road about two KMs inside.



Tomb of Hujur Maharaj (Raipur, Kaimgunj) (On the left)

Some of his main sayings/teachings are given below:

Every person should be free from religious prejudices but should abide by the dictates of his religious scriptures.

If the disciples keeps in his mind and caters to the needs of his Master, his progress would be fast.

The condition at the time of death is beyond description. What is mentioned in Qur'an about the body and the spirit is all true but in spite of all this the reality of God is something else.

‘Murid’ (disciple) literally means slave, but no one is a slave of another, all are brothers.

Guru (Master or the teacher) is a guide. One should not take the physical body as the Pir. It is what it is, i.e. the spiritual power of the Master, which removes the darkness from the heart of the disciple and enlightens it with divinity.

One, who prepares the food and eats it in His remembrance, is sure to reach Him one day.

One, who has complete trust in one God (Unity of God), he is a true Muslim, whatever religion he may belong to.

Do not indulge in publicity in this Way. Sit quiet, God would send whoever He wishes to for Satsang. By running after fame, one loses the thing ('gift of God') and becomes blank.

The best thing to do in illness or in difficulty is to pray the God, in the language known to him. If 'He' wishes, 'He' would cure.

To show miracles is inappropriate. In case of need, however, one may resort to it secretly, under some cover up. Obliging someone directly does not look good for devotees.

Learn serving others rather than taking their service.

One, who is still attached to religion (customs and rituals of religion), is surely not a true fakir.

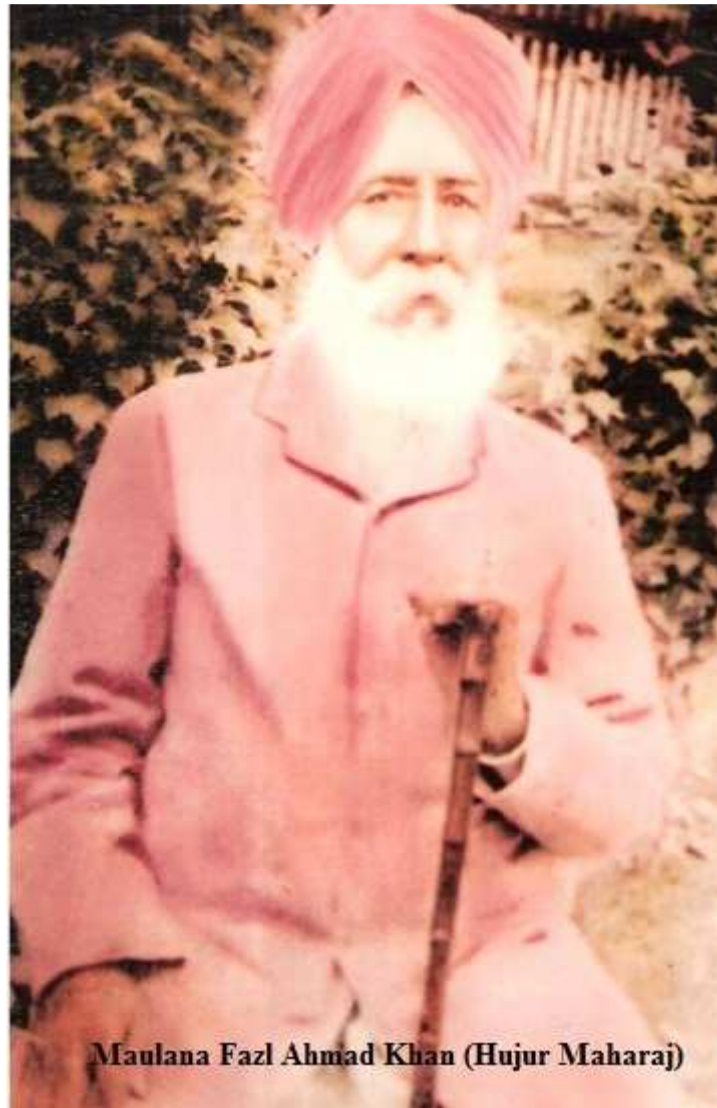
Till one is worried about sacrificing his life in the service of his Pir, it is not coming true to his *Bai'at* (initiation or the oath of allegiance) and how the Pir can be responsible for him?

Jikr-e-Qulb (remembrance in heart in the manner ordered by one's teacher) together with *Tasuvvar-e-Sheikh* (focusing attention on the image of Master) and *Muraqaba* (contemplation and meditation) is the main thing in this Order. It is very helpful in attaining one's goal. When one starts feeling bliss in *Jikr-e-Qulb*, then one should in between resort to *Tasuvvar-e-Sheikh* with love so that the conscious spiritual power which is illuminated in his (Sheikh's) heart, its lightening effect may illuminate his heart as well and the emotions of love of God keep arousing in his heart. When *Qulb* would be activated and energized by meditating upon the *Satguru* and through his *Tavajjoh* leading to spiritual emotions, one would really feel the bliss of the love of Sheikh and God. The love prior to this state was only in mind like an emotion. The conscious energy that would now erupt in heart would convert into love and *Brahm-Leenata* (absorption in the divine).

One should engage in spiritual *Abhyaas* (practice, effort), as ordered by his Master, keeping the sequence and the etiquettes and not in the manner one likes lest it may prove harmful instead of proving beneficial. The seeker may turn crazy or into a *Majjub*.

This science should be given only after exercising due care and caution to people, who are argumentative.

There is nothing in the world that cannot be attained if one firmly resolves to attain it.



Maulana Fazl Ahmad Khan (Hujur Maharaj)

Maulvi Abdul Gani Khan (Rah.)

“YA ILAHI! SHAAD HON DAREN ME ABDUL GANI,
FAZL AHMAD KHAN MURSHIDE BERIYA KE VASTE”
(O God! Bestow all happiness in heavens on Abdul Gani,
For the sake of guileless guide Fazl Ahmad Khan)

Maulvi Abdul Gani Khan Sahab was a very dear disciple of Maulvi Ahmad Ali Khan Sahab, and a great Sufi Master of the Naqshbandi Order. He was a fellow disciple of Maulana Fazl Ahmad Khan (Hujur Maharaj) and attained perfection also through him. He was born on 7 February 1867 in Kaimgunj, Farukhabad in a rich Pathan family. Before his birth an astrologer had predicted about his features and said that he would be endowed with extraordinary genius. He was the lone child of his parents. He received his initial education in a *Madarsa* of Kaimgunj. A few years later his revered father took him to Hajrat Ahmad Ali Khan Sahab, who also used to live in Kaimgunj and was known as a great scholar of the Arabic and Persian languages.

Hajrat Ahmad Ali Khan Sahab agreed to teach him and in a few days made him expert in worldly sciences so much so that no one of his age could compete with him in studies. After attaining competence in the Arabic, Urdu and Persian languages, he took admission in the Vernacular Middle School. He passed the final examination of the School in the first division with distinction in four subjects. When he was going to appear in the Middle examination, he mentioned to Hajrat Ahmad Ali Khan Sahab that he had not prepared well for the examination. Hajrat Ahmad Ali Khan Sahab, however, said, ‘Do not worry. I have prepared well’ and in this examination he stood first in the whole of the State (Uttar Pradesh).

Thereafter he passed the Normal Training examination also in the first division and stood first in the province. He was appointed as an assistant teacher in the Middle School, Shikohabad. He was transferred at different places and promoted to the post of Head Master and ultimately retired from the post of Sub Deputy Inspector of Schools.

He was known for his erudition and for his teaching. People were attracted towards him because of his simplicity but his personality was so dignified that no one dared misbehave or do anything wrong in his presence. Whoever met him was impressed by him. Wherever he looked, it started dazzling. If he looked at someone with affection, his life was made. His self-confidence and determination was such that he did not consider anything impossible. His faith in his *Satguru* was so firm and unmoved that everything would happen the way he wished. If some dear one approached him with a request, he used to say that God-willing his wish would be fulfilled and it used to be so. It is no wonder since a true devotee meets with such a treatment in the court of his Beloved (God).

The house where he lived in Shikohabad during his posting as the head Master was haunted by a ghost. He used to trouble the residents. There was a tree in the courtyard of the house. One day when he was resting in the courtyard, the tree started shaking and then it started shaking violently. He got up from the cot saying, ‘Oh! It is you’ picked up a hunter

and started striking the tree vigorously with it. He would recite some *Mantra* and strike the tree. The branches of the tree would bend down and touch the ground but he kept on striking the tree until he was tired. He then lied down on the cot. The ghost, who was shattered by the beating, started serving him by massaging his feet. Hajrat Abdul Gani Khan Sahab told him, “If I see you creating any trouble again, I would burn you.” The ghost continued serving him, till he lived there and when he left Shikohabad he prayed for the ghost and got him freed from that form.

In the beginning Hajrat Abdul Gani Khan Sahab had come to Hajrat Ahmad Ali Khan Sahab for academic education only but soon it was revealed that Hajrat Ahmad Ali Khan Sahab is a great Sufi saint. On his humble request he accepted Hajrat Abdul Gani Khan Sahab as his disciple and initiated him. Hajrat Abdul Gani Khan Sahab was one of the dearest disciples of Hajrat Ahmad Ali Khan Sahab. A little before his death, Hajrat Ahmad Ali Khan Sahab had asked Hujur Maharaj to take special care of him. After the death of Hajrat Ahmad Ali Khan Sahab, he (Hajrat Abdul Gani Khan Sahab) accepted Hujur Maharaj as his Pir-o-Murshid (teacher and guide) and attained perfection under his tutelage. How he attained perfection and the full authority in the Naqshbandi Sufi Order was narrated by him in the year 1942 in these words:

“It made no difference to Janab Khalifa Sahab whether one was alive or dead, his *Tavajjoh* had the same impact on them. One of his followers requested him for initiation and *Tavajjoh*, but he neither initiated him nor did he bestow his *Tavajjoh* on him. After his death, however, Hajrat Sahab (Hajrat Ahmad Ali Khan Sahab) visited his grave, bestowed his *Tavajjoh* on him, initiated him and then and there made him a *Wali* (saint). Anyone who wants to verify this can do so. A similar incidence took place in regard to conferring authorisation on me. The only son of a rich Police officer used to visit and serve me. He used to ask me for *Tavajjoh* but I used to decline saying that I am not authorised to do so. He used to say that in that case you would also bestow your *Tavajjoh* on me after my death as was done by *Dada Guru* (Hajrat Janab Khalifa Sahab). I used to say, ‘Do not say like this. May God bless you with long life?’ It, however, so happened that what he used to say came true and he died at a young age. His parents were very sad. When I was laying down his body in the grave I started weeping saying, ‘My son, if I was authorised, I would have, here and now itself filled you with divinity.’ This incidence had made me very sad and perturbed. One day his father insisted that I should visit Hujur Maharaj. When I reached at the residence of Hujur Maharaj, I saw people waiting for me. Hujur Maharaj had told them that I shall be visiting him and as I shall stay for only two days, it would not be possible for me to visit all of them individually. He had asked them to prepare one dish each for me and asked me to eat at least a little from each dish. At ten in the night he asked all others to return to their home and then enquired with me about that boy. He said, ‘Why were you so sad and perturbed. That boy has been blessed by our Master (Hajrat Khalifa Sahab) and filled with divinity. When I asked him how he knew of this, he told me, ‘You have not come here on your own. You have come here as per his (Hajrat Khalifa Sahab’s) wish. He has revealed everything to me in dream and has ordered me to confer authorisation on you.’”

From this incidence it is clear that after the death of Hajrat Ahmad Ali Khan Sahab, Hujur Maharaj had acted on his orders. Later Hujur Maharaj bestowed '*Izazat-Tamma*' (full authority) on Maulvi Abdul Gani Khan Sahab.



Tomb of Maulvi Abdul Gani Khan (Bhogaon, Mainpuri) (In the middle)

A few days before his death Hujur Maharaj had asked Mahatma Ramchandrajji to respect and obey him in the same manner as he (Hujur Maharaj) himself and told him that I am sure he (Maulvi Abdul Gani Khan Sahab) would also treat you similarly.

Following these orders of their Master Mahatma Ramchandrajji Maharaj and Mahatma Raghuvar Dayalji Maharaj (his younger brother) both considered him as their 'Pir-o-Murshid' and they used to visit him and be present in his service from time to time and received his grace. They also got their sons Mahatma Shri Brijmohan Lalji, Shri Jagmohan Narayan ji, Shri Radhamohan Lal ji, Shri Jyotindra Mohan ji and Shri Narendra Mohan ji initiated by him. Hajrat Abdul Gani Khan Sahab also authorized Mahatma Shri Brijmohan Lalji, Shri Jagmohan Narayan ji and Shri Radhamohan Lal ji in the Order.

Mahatma Shri Dinaysh Kumar Saxena, the younger son of Mahatma Shri Jagmohan Narayanji says that he has seen Hajrat Abdul Gani Khan Sahab many times at their residence,

when he was a young boy. He used to smell a fragrance coming out of him and it was also strange that his clothes were never wrinkled nor the bed-sheet even in the morning when he got up from the bed. It appeared as if he had not slept at all.

Hajrat Abdul Gani Khan Sahab used to lovingly say to Mahatma Ramchandraj Maharaj and Mahatma Raghuvar Dayalji Maharaj that I have been sold to your house. Once he indicated that if he was buried in the common burial ground, Hindu seekers would hesitate visiting his grave. Mahatma Raghuvar Dayalji Maharaj immediately offered him a piece of his land in Bhogaon, in the Mainpuri district.

Once one of his Hindu followers sought permission to take his photograph. He, however, replied, “My photo! *Insha-Allah* (God willing) no one will be able to take a photo even of my coffin. Who can take my photograph?” This turned out to be true.

He passed away on 30th March, 1952 and his tomb is located at Bhogaon, Mainpuri district on the same piece of land. The tomb is surrounded by Guava mangroves and is about 2 KMs from Bhogaon on the road leading to Bewar, on the left side of the road. Now a sign board with his name has also been put on the main road.



Tomb of Maulvi Abdul Gani Khan (Bhogaon, Mainpuri)

Mahatma Shri Ramchandraj Maharaj

“YA ILAHI! FAZL SE DE MUJHKO FAZLE AHMADI,
RAM FAZLI AUR RAGHUVAR BAATA KE VASTE”

(O God! Bless me with the grace of Fazl Ahmad Khan,
For the sake of blessed Ramchandraj and Raghuvar Dayalji)

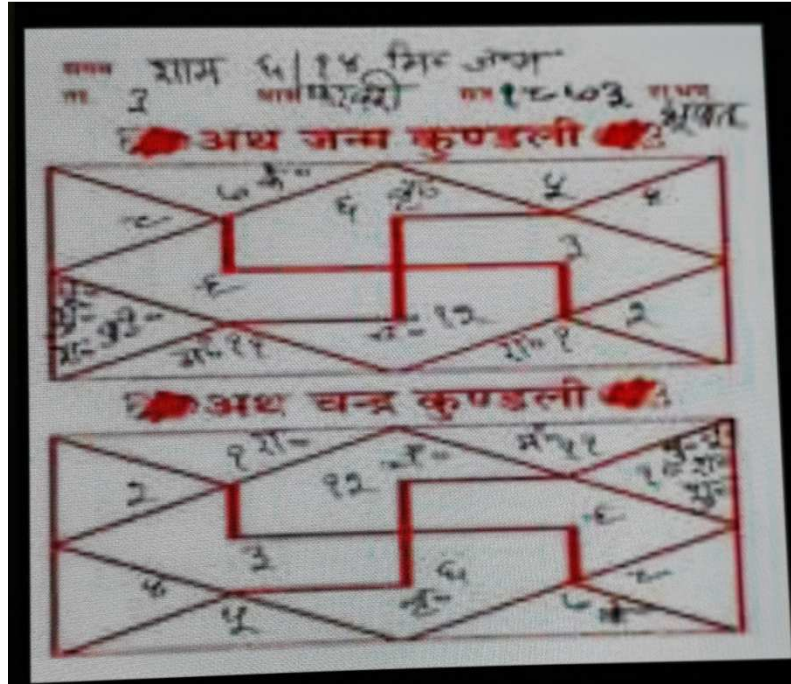
Mahatma Shri Ramchandraj Maharaj alias Janab Lalaji Maharaj was the first non-Muslim (Hindu) fully authorized saint of the Naqshbandi Sufi Order, who was duly declared by Hujur Maharaj (Maulana Fazl Ahmad Khan Sahab), as his successor, with the consent of saints and Mahatmas belonging to various traditions and with that he made the words of his Master come true that “Words of my Master cannot be hollow. They will come true through you.” Through Mahatma Shri Ramchandraj Maharaj and his younger brother Mahatma Shri Raghuvar Dayalji alias ‘Chachchaji Maharaj’ and their disciples this ‘Naqshbandi Mujaddidi Mazhariya Naqshbandiya Ramchandriya’ (NaqshMuMRa) Order has now reached in all the nooks and corners of the world.

The revered father of Janab Lalaji Maharaj, Chaudhary Harbakhsh Rai was employed at the post of Superintendant in the Octroi department. He earlier lived in Bhogaon but after the Mutiny of 1857 he shifted to Farukhabad. He was well to do and had all comforts of life but he had no children. His wife was a pious and religious lady, who used to spend time in Satsang and at times saints and Mahatmas also used to stay with them.

Once a Muslim fakir (*Majjub*), who kept himself wrapped in a black blanket came to Farukhabad. One day while passing through the street in which Ch. Harbaksh Rai lived, he sat at the door of his house and asked for food. Ch. Harbaksh Rai’s wife with great respect and devotion offered him some food and sweets. The fakir, however, told her that he desired to eat some fish. As she was a vegetarian, she started thinking how to fulfill his demand that suddenly it came to her mind that perhaps some fish may have been cooked for her husband, who was a non-vegetarian, and for whom food was cooked separately. On enquiry she came to know that two fish, which were specially sent by Nawab Sahab, had been cooked for Ch. Harbaksh Rai. She immediately got both the fish and served them to the fakir. He gladly ate both the fish. An old maid, who was close to the family and was present there humbly mentioned to him that there was everything in the house with the grace of the God except that Chowdhary Sahab had no children and requested him to pray to the Almighty to bless them to beget children. The fakir laughed loudly and raising his hands in prayer said, “Allah-o-Akbar. One, two” and went away. No one saw him thereafter. By the grace of the God and in answer to the prayer of the fakir, Mahatma Shri Ramchandraj was born on the 3rd February, 1873, on the day of Basant Panchami and after two years his younger brother Mahatma Shri Raghuvar Dayalji was born on the 7th October, 1875.

Janab Lalaji Maharaj was brought up with great care and affection. A number of servants always attended on him. A separate transport was also provided for him. His mother used to read ‘Ramayan’, which he used to listen and as a result thereof he also developed a

melodious voice and religious bent of mind. His voice was so sweet and melodious that if someone heard him singing, he would not forget it for the rest of his life. He once said that 'My singing is spiritual and I can imitate anyone by hearing him singing just once.' At times absorbed in divine love when he used to sing in Satsang, it used to cast a spell on people. People used to get absorbed in divine love and all their spiritual chakras (plexus) would get activated.



Horoscope of Mahatma Shri Ramchandraji Maharaj

At the age of seven, however, he lost his mother. Thereafter a Muslim lady looked after and brought him up. Janab Lalaji Maharaj used to respect her as his mother and looked after her throughout her life. Whenever she came to visit him, he used to offer her gifts. A Maulvi Sahab (Muslim teacher) taught him Urdu and Persian and composition of poetry. Thereafter he was admitted in the Mission School in Farukhabad.

Since the house where he resided was small he had hired a room in Mufti Sahab's *Madarsa* when he was in the Eighth standard for studies. This was adjoining the room where Hujur Maharaj used to live, who taught students privately for his livelihood. At times, Lalaji Maharaj used to take Hujur Maharaj's guidance to solve his difficulties and Hujur Maharaj used to gladly help him. Hujur Maharaj used to treat Lalaji Maharaj very affectionately, as he liked the mannerism and etiquettes of Lalaji Maharaj very much. Lalaji Maharaj also used to get a special pleasure in his company. He, however, did not know that Hujur Maharaj was a great Sufi. Once Lalaji was very upset, as he could not do his Geometry paper well. On enquiry when he mentioned this to Hujur Maharaj, he told him not to worry and have faith in the Almighty. He was declared successful in the examination.

Lalaji Maharaj was later married in a good family. A few days later his father passed away. Although his father had already sold a lot of property, still Lalaji Maharaj had inherited

some property. Unfortunately, he got involved in litigation over property with the Raja (King) of Mainpuri. This case went on for quite some time and ultimately was decided against Lalaji Maharaj. In discharge of the decree against him, Lalaji Maharaj had to sell off most of his valuables and the house. Around that time he also lost his elder brother who was adopted by his father and, therefore, the entire responsibility of the family fell upon his young shoulders. There was no source of income and the financial condition of the family had started deteriorating very fast. Lalaji Maharaj, who used to always go in palanquin or in a horse-cart, now started walking barefooted. He started wearing a '*Tahmat*' (loin-cloth, a small piece of cloth wrapped around the waist) instead of '*Dhoti*' (traditional Indian wrap around the waist and of full length). The District Collector of Fatehghadh, however, was known to Lalaji Maharaj's father and had sympathy with Lalaji Maharaj. He called Lalaji Maharaj and appointed him as a paid apprentice on a remuneration of ten rupees per month. Fatehghadh and Farukhabad are at a distance of about four miles, which Lalaji Maharaj used to walk on foot, covering about 8-10 miles daily. The house was running entirely on this meager salary of ten rupees.

The spiritual beginning of Lalaji Maharaj had taken place in the lap of his holy mother. Later Lalaji Maharaj with his friends often used to visit Swami Brahmanandji, who used to live on the bank of Holy Ganges. Swamiji was a great saint, who was supposed to be about 150 years old then. Lalaji Maharaj used to try to follow Swamiji's teachings. Swamiji and Hujur Maharaj used to have Satsang with each other. Often Swamiji talked about Hujur Maharaj stating that he is the crown of saints in Farukhabad but Lalaji Maharaj did not know that the Sufi saint about whom Swamiji used to talk is the Maulvi Sahab living next to his room in Mufti Sahab's *Madarsa*.

A few months after he had joined the service in the Collector's office at Fatehghadh, Lalaji Maharaj returned from his office late in the evening. It was a dark winter night with thundering clouds and heavy rains. With his clothes completely drenched, Lalaji Maharaj was shivering. He was in a very pathetic condition. When he was proceeding towards his room, Hujur Maharaj spotted him. Hujur Maharaj took pity on him and said, -'Oh! You are returning at this hour in this stormy weather?' Lalaji Maharaj used to say that these words were filled with lot of love. He politely greeted Hujur Maharaj who blessed him and told him, "Go, change your clothes and come to me. Warm up yourself before the fire and then go to your home." These words of Hujur Maharaj were charismatic and were pulling Lalaji Maharaj towards him. Lalaji Maharaj after changing his clothes came to Hujur Maharaj. By then Hujur Maharaj had lighted up an *Angithi* (an earthen stove fired with coal). Lalaji Maharaj saluted Hujur Maharaj. Hujur Maharaj raised his eyes and looked in his eyes. As both of them saw in to each other's eyes, a current passed through Lalaji Maharaj's body from head to toe, which stunned him. Hujur Maharaj very kindly asked him to sit in his bed and covered him with his quilt. Lalaji Maharaj used to say that he felt very light as if he was flying in the sky and his entire body was sparkling with light. For about two hours, he set in this state, which was full of bliss. By that time it stopped raining. With the permission of Hujur Maharaj, he returned to his room. While entering in his room, he felt as if light was engulfing everything and that trees, animals, walls, everything was dancing in that light.

‘Anahad Nad’ (Aum) was reverberating in every cell of his body. All his spiritual chakras were activated and energised and he felt as if Hujur Maharaj had taken his place.

When he returned home, he did not wish to eat anything and slept without having dinner. In dream he saw a group of saints, Hujur Maharaj and himself. A throne descended from the Skies on which a great saint was sitting. All the saints stood up in his honour. Hujur Maharaj presented Lalaji Maharaj before him. He looked at him attentively and said, ‘From his childhood his inclination is towards the Divine.’

Next day Lalaji Maharaj mentioned about his dream to Hujur Maharaj. Hujur Maharaj was very pleased to hear about it. He closed his eyes and meditated for some time. He then opened his eyes and said to Lalaji Maharaj, “What you saw was not a dream but was the truth. Your inclination right from the birth is towards the Divine. You are very fortunate, as the elders (great Masters) of this Order have accepted you. You have taken birth to show path to others. Such souls descend on this earth after centuries. The experience you have had in the first sitting itself, one can seldom have after practicing for decades. Whenever you passed through me, and greeted me, I used to feel an attraction and lot of love for you. Thus, you were continuously getting my attention (*Tavajjoh*). God-willing very soon you will not only be *Fanafil-Sheikh* but a *Fanafil-Murid*. If you have no objection, and if you so wish, keep on visiting this fakir (Hujur Maharaj).”

In his autobiography (published in the name ‘Autobiography of a Sufi), Janab Lalaji Maharaj has written, “Just a few days later an important and unforgettable incidence occurred again in my life. That evening I was accompanying my *Rahnuma* (guide) Hujur Maharaj on the road that leads from Farukhabad to Fatehghadh. Walking slowly down the road I, lost in the memories of my past, was narrating him the story of my life in my own style-form a royal and luxurious living to wooden sleepers, from costly dresses to a ‘*Markin Tahmat*’ (loin cloth made of cheap cotton) and half-sleeve *Kurta* (shirt), and from beautiful palaces to the small room in the school premises then occupied by me. I do not know how in frenzy I had narrated all this to him. In the meanwhile we had left behind the city and reached a place where the village named Badhpur is situated by the side of the main road. There is a small culvert over here. By now my story had melted the heart of my Hajrat Qibla. A mixed feeling of pain and prayer aroused in his heart like a storm and in that surge of emotions he kept his left hand on my shoulder. With this both of us turned back like a machine. Then addressing to me he said, “It is enough. I cannot listen to it any more. Let us go back.” After a little while he broke the silence saying, “Brother! You are very fortunate and promising! You should thank God that you have received this priceless treasure cheaply.”

I was fully aware even amidst that surrender to my Master. I clearly felt that up to that culvert while I was narrating to him my painful and sad past, he was listening to it quietly. Till then the world in its gross form occupied my mind but the moment I turned back on his order, I entered a door where it was only faith and truth. All the worries and sorrows disappeared for ever. I felt as if someone has taken upon him all my responsibilities and it appeared that something loving and extremely peaceful has entered deep within me. It was this support of a wonderful and invaluable help that took me to a different world.”

After this Lalaji Maharaj started visiting Hujur Maharaj regularly. On 23 January, 1896 Hujur Maharaj took him completely in his shelter and initiated him and on 11 October 1896 he was given *Izazat Tamma* (full authorization) by Hujur Maharaj.

Mahatma Ramchandraj Maharaj wrote about his wife that he was fortunate to get a wife like her. In his own words:

“This divine soul, my wife, an incarnation of devotion and love, is *Chir-Suhagan* (ever-fortunate, a lady whose husband is alive). It would not be an exaggeration if I compare her with any *Mahasati* (great ladies) of the world. I have not seen such a beautiful combination of all the qualities that a virtuous lady should have in anyone else. She is my life-companion, who is always prepared to offer all that belongs to her in the sacramental fire of my life. Inspiring me to follow the right path, she herself being righteousness personified, kept me always alert.

This incidence relates to a time about one year after the birth of my last child, my youngest daughter Sushila. One night a man, who was as bright as Sun, wearing red clothes and a crown on his head, dark complexioned and with a *Pash* (a cord used for tying) in his hands appeared in the dream of my wife. She asked him-“Who are you and why have you come here?” He replied-“I am *Yamraj* (the lord of death) and I have come to take you away with me, as your life has now come to an end”. She again asked him, “Lord! It is your *Doot* (representatives or servants) who come to take away human beings at the time of their death; how is it that you have come yourself? *Yamraj* told her, “You are a *Pativrata Devi* (a lady observing fidelity to her husband) and possess various divine qualities. You, therefore, cannot be taken away by my servants so I have come myself.” Thereafter *Yamraj* pulled away the thumb sized *Jeevatma* (embodied soul) from the body of my beloved wife and proceeded in southern direction.

Right from the beginning I used to get up early at four o’clock in the morning. The first thing in the morning we used to sit together for *Satsang* and morning prayers. So, when I saw her on the cot and not following with the daily routine, out of anxiety I pulled the sheet covering her. I was wonderstruck. She was dull and dead. I was perturbed and for the first time I felt as if I am myself the wife and she is my husband. My world was lost and I felt that there was no meaning in my living alone.

It is said that once a *Gopi* mad in love of Krishna got into a dilemma that I, who continuously remember Krishna, might perhaps myself become Krishna. If it so happens that I myself become Krishna how would then I enjoy this bliss of love with my beloved Krishna? Another *Gopi* told her, “You ought not to worry about it. Thinking about Shri Krishna when you would become Shri Krishna, Shri Krishna then also would become you (*Gopi*) thinking about you. This bliss of love between the lover and beloved would continue in the same manner. So you be engrossed in Shri Krishna’s thoughts.”

Whether it was me, who was her husband or it was she, who was my husband, whatever be the truth, this moment of separation was very frightening and difficult for me. At last, with the grace of my revered Master I saw another strange thing. She woke up again, alive. When

she was a little composed, after salutation, she told me about her dream. She then told me that the place where she was taken, there was light all around and nothing else. There was indescribable peace. Her consciousness then heard some divine voice addressing her, ‘Your life no doubt has ended but Our work is still unfinished. You are a religious person so be a *Chir-Suhagan* (ever-fortunate, a lady whose husband is alive). Your husband, a very fortunate person, who is a *Satpurush* (rooted in Truth), go assist him and be his support. You have the divine blessing with you. Go now as a liberated person and act in accordance with the scriptures. Your veil of attachment has been destroyed with the Truth-consciousness. Like a moving dead, liberated from all attachments, you may live as long as you wish and come back when you desire (*Ichcha Mrityu*).’ After narrating what she had seen in her dream, she showed me a red circular mark which was put on the lower part of her waist, before leaving that vision. The *Lila* (play) of God cannot be understood and, therefore, there is no question of any surprise. After this day our relationship was something else than that of a husband and wife.

She through her unblemished character bestows purity to our *Satsang* family. She has all the qualities like loyalty, modesty, decency, forgiveness, affection, natural beauty, irrepressible courage, sacrifice, restraint and firmness of character. The revolution to which I want to give a shape, she not only understands that well but also wants to participate in all my activities. As a wife she does not want to become a burden on me. Rather she reduces my difficulties and to the extent possible she tries to keep me happy and desires to see me succeed in my efforts. Accordingly, at one point of time she not only promised to assist me but also promised to lead a life of celibacy, and she is firm on her promise. Residing with me, a fakir, she is absorbed in the bliss of a lover and beloved. She has forgotten the royal luxuries that were available to her at her father’s house, which I could never provide to her. Now she is a complete *Yogini* (firmly established in Yoga). She is an ocean of forgiveness. In her character I see the firmness of the Himalayas.”

Mahatma Ramchandraji Maharaj in his autobiography has further written that “In age she is a few months older than me. She is a serious person and an embodiment of purity. Observing rituals is ingrained in her right from the beginning. What to talk of eating non-vegetarian food, it is not possible for her to eat things like turnip, jackfruit, and *Masur Dal* (a small grained pulse, red in colour) which even slightly resembled non-vegetarian food. Thus in the backdrop of her seriousness, her commitment towards the *Panth* (path), fearlessness in her character and her calmness etcetera for quite some time I was hesitant with her, in spite of her complete devotion to me. It was the reason because of which although she was able to talk to me frankly, but I had kept a great truth of my life hidden from her. It was a sin and unjust to her.

My Hajrat Qibla-Maulvi Fazl Ahmad Khan Sahab Raipuri, my revered Master, is my guide and all in all for me. At one moment I felt that amidst all these emotions, which absorb me in great joy, I do not know from where a false thought had entered my mind. I used to look for it but was unable to understand its existence. I got tired of looking for it but I could not find it. Exhausted, I gave up and felt as if I was losing everything. I started entertaining a thought that all my *Sadhana* (spiritual effort) was a waist and the only reason for thinking so

was that false thought. There was none else to take me out of this dilemma except my wife. I felt that someone was reproaching me, hurting me and was laughing at my pain. I felt that there was no one weaker than me in this world. Amidst this scolding I also felt as if the thief within me was none else than my own inferiority complex. I do not know from where this inferiority complex had entered in my sub-conscious mind that my revered Master, whom I considered as my all in all, my guide and on whom I have cast the burden of my both the worlds and on whose hands I have even taken the initiation, he is a Muslim also. This was not only a contradiction but the biggest sin of my life.

Because of my worthless intelligence I kept on thinking of that great man, who was above all religious and communal prejudices, only as a Muslim; 'only a Muslim alone, a communal! Till then I had not understood Islam in its real sense. I was familiar neither with the Hinduism nor with Islam. When I was exposed, it immediately appeared that the entire philosophy was staring at me.' It was she, who is fortunately my wife, who exposed my falsehood towards him 'whom I considered a strict communal'.

Till now it was my dilemma, the biggest falsehood of my life, the greatest sin. The thief within me used to say that the leader of the path chosen by you is a Muslim. Your beloved wife, except whom you have no one else in the world, is a person born and brought up in strict Hindu tradition. When she would come to know that her life-partner has accepted a Muslim as his Master, what would she think of you? Engrossed in these thoughts, I was standing at such a juncture, where my mind was unable to help me.

Gathering all the courage that I could muster, I the greatest coward of this world, ultimately decided that whatever be the consequences now I would not let this secret to remain a secret any more. Converting all my cowardice into strength when I appeared before my wife my mental state was no different than that of a thief. Thief and that too such a thief, who was about to surrender. Like a child I narrated my entire story to her and also what I had been thinking about her.

She was still the same, quiet and serious. She was perhaps not aware what was passing through my mind and behaved as if nothing had happened. She heard me like a wise judge and then she announced her brief judgment, 'You have done a wonderful thing.' And then like a true companion she insisted, 'Take me also to that *Param Sant* (great saint). I am a servant at your feet. Let my life be also auspicious. For a lady the biggest religion is her husband and nothing else. Without this servant your goal would not be achieved, this is what the scriptures also state.'

Forgetting about my guilt, now I was happy that she was happy. She not only saved me from sinking but in fact showed me the path. Her silent but lively expression was getting engraved on my mind, 'Saints do not belong to any caste, they do not belong to any race, and they are above all such considerations'. What could not have been achieved even after taking several births, I was able to achieve that in a moment by the grace of God, although I did not deserve it. By the grace of my Master, I was taken out of this dilemma.

On her insistence when I took her to my Master's residence in the morning, he was very happy. Unknowingly I had done some such thing which he had liked. The entire day we

enjoyed his hospitality. All through the day he was telling our *Guru-Mata* (wife of the Master), 'Look our daughter-in-law has come; our children have come'. In spite of all his instructions being followed, he was saying, 'How fortunate are we today that we are seeing our daughters and children. The Almighty has filled our house with joy. Bring bangles for them; fry *Puris* (deep fried pancakes) for them. She should remember that it is her mother-in-law's house'. He was over-whelmed with love and that flux of love was engulfing me too in its fold. I had not seen him so over-whelmed with love before. Humanity had embraced humanity and the soul was eager to merge with its origin.

Now both of us had taken shelter at his feet in this atmosphere of love. Till now I was alone. It was the fructification of the entire effort of life. My Hajrat Qibla accepted and initiated her as well in the Order. This day was like a great festival in our life and the one never to forget."

In regard to the authorization given to him to carry forward the mission of his Master, Mahatma Ramchandrajī has mentioned: "All the gestures of Hujur Maharaj were elegant. I came to know that on 9, 10 and 11 Oct. 1896, he was himself organizing an *Urs* (ceremony) wherein saints and Mahatmas from all religions and sects were invited to participate. The *Urs* ceremony started in the morning of the first day i.e. 9th Oct. 1896, as already decided in which Hujur Maharaj had made me his right hand (trusted lieutenant) and accordingly I was made responsible for the execution of many of the programs.

In the evening of the last day of *Urs* i.e. on 11th Oct. 1896, a meeting of specially distinguished persons was called in which the Pir-o-Murshadna (Masters), great saints-*Satgurus*, Mathadhis (heads of monasteries) and other accredited with such high status belonging to various religions and sects including Hindus, Muslims, Sikhs, Christians, Kabirpanthis, Jains, Buddhists and others, from distant places were included. Presenting this humble servant before them Hujur Maharaj announced, 'This fakir has been ordered by the Buzurgan-e-Silila-e-Aliya Naqshbandiya Mujaddidiya Mazhariya (great Masters of the Naqshbandiya Mujaddidiya Mazhariya Order) that dear Ramchandra be conferred with full authorization (*Izazat-Tamma*). So, the great ones! After testing him you may like to kindly concur in it or reject it.' Thereafter my lord (Hujur Maharaj) addressed me with my pet name and said, 'My son Putul! Give them '*Tavajjoh*' and whatever questions they ask you, give them appropriate and satisfactory answer. The Almighty may give you success.'

I did not take any time in complying with the orders of my Hajrat Qibla . My eyes closed. Thereafter like fumes a stream of thoughts erupted from deep within me, which possibly was a gross expression of my gratitude towards my Master. 'It was enough that you gave me shelter at your feet and accepted me, a worthless person. The shower of your love on me, an undeserved person, comforts me every moment. I am getting immersed in the ocean of your boundless affection and love. Whatever has been done through me till now or ever since you have been showering your grace without any expectation from me, there is nothing that can be attributed to me; not even this attempt is mine. Whatever is there, it is only a fructification of your everlasting inspiration. Perhaps you would not have noticed. Whatever your love expected of me, I acted accordingly. The lord of my entire being! I am looking only at you. Thy will be done.'

Then the clouds of grossness started to disappear and after a few moments it looked as if dawn had arrived. A dim light was seen and across that light, I had recognized, it was the subtle form of the Master of my Master, which had moved from the grossness of emotions and was now showing its glimpse on this side. It was my first encounter with such an enchanting and thrilling dance of the grace of *Satguru*. What did I know that these were the very moments of getting face to face with '*Pralay*' (dissolution); it was beyond imagination. The state of thoughtlessness was now reaching new heights and had reached the state of '*Tam*' (the state of darkness or non-beingness or non-existence). I felt as if my own existence and even its feeling were disappearing. In between whenever my attention returned to the state of being, I found there nothing except the existence of my Master. Slowly and slowly it (his existence) appeared to extend and to such an extent as if the entire creation would get merged in it. It was the state of a wonderful and divine bliss. All the Masters of this Order were being clearly seen twinkling across a transparent shield of light. It appeared as if the '*Prakriti*' (nature) was in a state of full bloom and all over it was bliss and bliss alone. For some time '*Satnam*' (the divine vibration) echoed in that scene with its charming and melodious presence. Thereafter even that also disappeared. Whatever it was; there was neither light nor darkness; no colour, no sound. Colourless melting light appeared to take the entire creation in its fold. Such a sparkling light in comparison to which the light of several Suns would appear dim. In this ocean of love and bliss all of them were completely immersed. After about an hour it appeared that all of us were returning to our conscious state. Amongst all this, I felt that Hujur Maharaj was playing his role and then I heard him saying, "It is enough now".

Slowly everyone opened their eyes. An extra-ordinary happiness and satisfaction was clearly visible on their faces. Now my Hajrat Qibla was being profoundly congratulated. Words were falling short to express their feelings which were being communicated through wet eyes. The whole atmosphere was filled with '*Holi*' (the festival of colors) like gaiety. All of them had given a combined verdict, 'He (i.e. this humble servant) has achieved marvel. Not only has he gained access to the '*Satpad*' (the abode of Truth) but he has established himself there and is firmly rooted in that state.' After these compliments, now the session of questions and answers had begun. The first question was, "Dear Son, tell us what is the meaning of '*Shukr*' (gratitude)." I answered, 'Using everything (given by the God) appropriately in accordance with the scriptures is '*Shukr*'. The next question was, 'What is the meaning of '*Yaft*''. This humble servant first explained the literal meaning of the word '*Yaft*' which means a 'benefit' or 'gain' etc. and then explained that this word is used in conjunction with some other word. The context in which this question was asked, I had understood that it was asked with reference to the just finished meditation. I, therefore, continued, 'Its Hindi (Sanskrit) translation is '*Samyukta*' (joined-united), from which is derived the word-'*Samyojta*'. *Samyojta* is that spiritual state in which the lover and the one he loves i.e. the beloved, their existence becomes one, there is no difference (or separate identity) left between them. On reaching this state of '*Yaft*' or '*Samyojta*', there remains no fear of falling down. The true realization of 'Truth' occurs only in this state. In the sequence of questions and answers now it was the turn of "*Tajjali-e-Joat*". *Tajjali* literally means light or brilliance. In the context in which the question was asked it referred to "*Adhyatm Jyoti*"

(the spiritual light) or “*Noor-e-Haq*” (the Divine Light). It is that state of illumination where the ‘*Mayavi Prakash*’ (the physical light) has no access. Such a bond of love exists only when one gets absorbed in true love. It is a way of Samadhi or ‘*Muraqaba*’ (meditation) and the purpose is to evoke “*Jaukiya Prem*”. ‘*Jauk*’ is the name of a special state that comes after relishing something i.e. the state where one retains the memory of the thing relished and longs for it. Such a meditation takes one to his goal.

From ordinary questions it was now the turn of complicated and difficult questions about which ordinarily a person like me could not be expected to have first-hand knowledge or self-experience. The question that was put before me was, ‘What is death? What is the state of affairs after death?’ My Hajrat Qibla stroked my back and sat behind on one side. Our eyes exchanged a glance and like a machine I started to answer. Those were the most valuable moments of my life and I was feeling that behind my words it was none else except my Hujur Maharaj, who was speaking through me. I spoke for about one hour and everyone was listening with apt attention. When the words started falling short of expression, their place was taken by charged emotions and I do not know under whose influence and on whose strength I had announced, ‘O Greatly revered scholars and saints! Whatever could be expressed through words about death I have mentioned it to you. Now this humble servant is making an attempt to take you all through the experience of death -----’. And while I was saying so, their eyes closed and amidst total silence they all experienced the reality of death. The silence was broken by Hujur Maharaj asking them to open their eyes. It was indescribable; tears were rolling out of their eyes. What madness was this? What an obsession it was? The experience of and encounter with the ‘Causal body’ by the embodied soul while still in the gross-physical body, the experience of death while still alive and the experience of the state beyond death, it was all not only astonishing but a new and unbelievable chapter in the history of spirituality. People had once again become vocal. They were talking to each other and congratulating my lord. Yes, they were once again congratulating my lord, my Master. I was dumbstruck and not knowing what to do, was waiting for some such thing to happen that I, including all my physical existence may get completely absorbed in him. I do not know for how long this all went on.

After a little while the discussions took a new turn and now they all wanted to know in one voice not from me but from my Master. They were asking, what kind of love it was, what kind of madness it was, and what a strange transmission of energy this was that the one to whom a Naqshbandi Sufi is nominating his successor is a ‘*Vedanti*’. How can this happen? Some *Vedantis* (scholars of Vedas) were also present there. They were desirous to know how such a practical knowledge of Vedas and Upanishads could be kept a secret with Sufis and that too in such a peaceful and quiet manner that no one had even an idea of it that why such a great necessity could not convert into a revolution so far?

It was the last and concluding session of the full three days conclave. The enthusiasm and happiness which he was exhibiting all through these days now had been replaced by stillness and then with great ease he addressed, ‘In all the human beings of the world, spirituality flows in the same manner but their way of living differs.’ In his brief address he also revealed one more thing to them all. It was an old incidence relating to the time when Swami

Dayanand ji Maharaj had come to Karimganj. A lot of people had gathered. Besides Aryasamajis, scholars and saints belonging to other religions had also gathered to listen to him. He (Hujur Maharaj) along with his Pir-o-Murshadna (his spiritual Master) Hajrat Maulana Shah Ahmad Ali Khan Sahab (Rah.) also had gone to listen to him. When both of them were returning after attending the last seminar, on the way Hajrat Khalifaji Sahab (my Master's Master) had asked my Rev. Master (Hujur Maharaj), 'You must also raise a similar vibrant personality (*Jawan-Mard*) for the progress of the mission of this "*Silsila-e-Aliya*". My Dada Guru (Master's Master) had asked him to raise a person "exactly like Swami Dayanand". In reply my Master bowing his head down had said, 'This servant has grown only a '*Babool*' tree (the acacia tree)'. The Rev. Dada Guru Dev had raised his hands towards the sky in prayer and then he made this forecast, 'God willing, he would so bloom that he would take upon himself all the pains and difficulties of the world to bear them in his heart and would spread greenery and comfort all over.' Then after narrating this incidence, Hujur Maharaj once again said '*Amen*' and for about two minutes he kept silence, absorbed in the past. My Rev. Master then looked at his hands on both the sides and thereafter rubbed them well on his face. Then he murmured something, looked at me intently and after closing his eyes for a few moments, he spoke in calculated words, 'After that day, waiting for the arrival of dear Ramchandra had become my *Ibadat* (worship). The evening when it had become dark because of thundering and raining, that day was very satisfying for me. It was winters. That day he (this humble servant) got late in returning from the Collector's Office, perhaps due to bad weather and his condition was very pitiable. When he having entered from the gate towards *Madarsa*-Muft Sahab was proceeding towards his room, he was completely drenched and his entire body was shivering because of cold. This fakir (Hujur Maharaj) was anxiously waiting for him in that stormy evening. I remember it very well. My looking at him; him getting perturbed and looking down; stopping a bit; a little hesitation; then first turning away his eyes and thereafter saluting me with great *Shaistagi* (respect). All this is fresh in my mind even today. I had instantly remarked-'Oh! You are returning at this hour in this stormy weather?' I remember it well. I remember the satisfaction and peace I got when he had come to my room for the first time. He had gone to his room for changing his clothes on my asking and to please me he had come back again after changing his dress along with a cap on his head with full Sufi etiquettes; and how eager I too was for him. Hastily I had raked up the fire in my *Barosi* (earthen stove). Nothing has faded from my memory that how passionately I had covered him with my quilt. I do not know whether it was done to comfort him from the cold and shivering or whether it was because of the eagerness to establish him in the eternity of my *Pir-o-Murshadna*.' And like this he was refreshing his memories of our past. Now, perhaps he was getting emotional too. I was unsuccessful in my attempt to gather courage to look at his moist eyes. Amidst this I was also not unaware of the emotions of the gathering. I was reminded of a line by a poet in which he had said it on behalf of a beloved- "***AB TUMSE RUKHSAT HOTA HOON, LO AAO SAMBHALO SAAJ-E-GAJAL; NAYE TARANE CHEDO, MERE NAGMON KO NIND AATI HAI.***" (I now take leave of you, come on and take charge of the floor; sing new songs, I want to take rest).

I can understand, no one had expected that the reply of Hujur Maharaj to tell them what they were anxious to know would make everyone so emotional. I was feeling clearly that the

blessing of the entire chain of the great Masters of this Order was drizzling like the pearls of dew, which while on the one hand covered the entire atmosphere with golden- moonlight, on the other hand it had filled every one's heart with an ocean of divine bliss in which they were fully immersed and were thrilled.

After a little while the mood of the assembly started changing and now everyone was sitting peacefully and quietly. My revered Master called me to sit very close to him. A file was kept near him in which some letters and documents already written in very good and attractive handwriting were lying. Out of these, he took out two, which he considered to be extremely important; and started reading one of them, himself. This document was concerning this humble servant and contained details of those aspects of *Brahm Vidya* (esoteric knowledge) which were told by my revered Master to me and the details of spiritual centers which had been brought within my access and wherein I had been established firmly.

The letter had also indicated what ability and competence had been acquired by this humble servant for other seekers to take them to various chakras (spiritual centers) and to establish them there. The second document was an *Izazatnama* (letter of authorization) in favor of this humble servant, which was based on the narration in the first document. All the saints and great scholars present there endorsed both the certificates with unanimity and I was blessed profoundly. Since they were representing various sects and religions, they also having satisfied themselves, wrote *Izazatnamas* on their own behalf and requested Hujur Maharaj to give them to this humble servant. It was certified in all those *Izazatnamas* that this servant named Ramchandra has accessed and rooted himself in the state of '*Hiranyagarbh*' (the golden cosmic egg). My revered Master Hujur Maharaj read each one of them, laying his finger on every word. Thereafter, he requested one of the *Vedanti* saints present over there to briefly describe the state of '*Hirnyagarbh*'. He explained-"**HIRNYAGARBHE ASTI YASYA SA HIRNYAGARBH**". Meaning thereby that one who has '*Hirnya*' in its womb is '*Hirnyagarbh*'. *Hirnya* is the power of brilliance, superiority and sovereignty, which can be called '*Parmatma*' (the Supreme Soul) or '*Paramsatta*' (the Supreme Authority). This power is working in the Sun and in its nuclei because of which it is *Hirnyagarbh*." The expression and glow on the face of my revered Master was now worth seeing. He said-"Ramchandra, today you have brought glory to your parents and enhanced the status of all the Buzurgan-e-Silsila-e-Aliya Naqshbandiya Mujaddidiya Mazhariya. If I would have allowed you to accept Islam, you would have become merely an ordinary Muslim. But today what is being talked because of you relating to the heavens, the Sun and the Earth, I am exhilarated. My son! A time would come and surely it would come that you would shine like the Sun. God willing, a new era would dawn with you. Your generations after generations, grandsons after grandsons would attain sainthood and Masterhood. My son! This is a great thing." All those present there said "*Amen*". Hujur Maharaj then stood up and with him I and all others also stood up. My Hajrat Qibla embraced me and then after clearing his throat said in a very sweet voice, 'Take this my son. Be always happy. Be this be very auspicious to you' and handed over the *Izazatnama* (the letter of authorization) to me. All others were also getting emotional. Hujur Maharaj then continued, 'My son, this fakir is handing over to you all that he has earned in his life. All the auspiciousness is waiting for your *Tavajjoh* (attention).' Thereafter he got a bit serious and

said, ‘My son, from today, nay right from now onwards, there is no difference left between you and me. My existence has annihilated in your existence and your existence has annihilated in that *Ajim Hasti* (Glorious Being) where my Qibla-o-Ka’aba (revered Master) was looking for you for long.’ And then after a while he said, ‘My son you must keep the following things always in your mind:

- Always try to avoid being a *Makhadam* (a lord or master) and be away from it;
- Try to be a servant and serve others;
- Never promise or make a commitment to any one that in so much time I would take you to such a spiritual state or experience. Instead always render whatever service you can render without any discrimination and never make any claim.

After saying all this he stroked his charming beard gently and then said further, ‘My son, one who wishes to seek the world, you should dispose him off as early as possible and you should not initiate him. God willing, this Order would never discontinue.’ While leaving Hujur Maharaj handed over all those invaluable inheritances to me (cap, turban, sleeve of *Kurta* etc.) which he had received from Janab Khalifa ji Sahab (his revered Master). It was my fortune.”



Samadhi of Mahatma Shri Ramchandraj Maharaj (Fatehghadh)

After the departure of Hujur Maharaj for his heavenly abode, Janab Lalaji Maharaj was transferred from Kaimgunj to Fatehghadh. He started living in seclusion and spending all his spare time in remembrance of God. On holidays he often used to visit Hajrat Maulvi Abdul Gani Khan Sahab at Bhogaon or Mainpuri and he also came to visit him occasionally.

In the beginning some teachers got attracted towards him and then some boys also started visiting him. The change in the behaviour and conduct of these boys drew attention of others

and gradually more and more people started visiting him for Satsang. People used to be impressed by his virtuous conduct and no one returned without gaining something. He used to say that, 'My job is that of a sweeper or washer man, to wash the mind of visitors and clean it of impurities. On removal of impurities, they would find some or the other one to guide them according to their inclination.' It was seen that his Satsang for a little while had a deep impact on people and it changed their lives.

Many interesting and miraculous anecdotes are related to him. His revered grandson Mahatma Shri Dinaysh Kumar Saxena narrated one such anecdote. Once he was going by train from Fatehghadh to Kanpur and some Muslim co-travellers were there with him in the same compartment. He did not know them. When the train was passing in front of Janab Lalaji Maharaj's Samadhi (the Samadhi is located along the railway track on the other side of the road), they saluted him and started talking about him amongst themselves saying that he was a great saint. One of them narrated an incidence relating to Janab Lalaji Maharaj. In 1906 Fatehghadh and surrounding areas were afflicted by plague, which was taking lives of many. Many Sadhu and Saints after pondering over the problem arrived at a conclusion that only Janab Lalaji Maharaj could help them. When people approached him, he first declined to intervene but when people insisted, he asked them to find a person, who was not only brave but also strong. He told him to go to certain nearby village, which was sparsely inhabited at midnight and gave him three sealed envelopes saying that he would be stopped at three gates, where he should hand over one envelope at each of the gates and they would allow him to go inside. When this man reached that village he saw people celebrating and rejoicing, as if it was a marriage ceremony. He was stopped at the three gates but on handing over the envelopes, he was allowed to go inside, where their chief was sitting on a plank. He opened all the three envelopes and read through what was written therein. After reading the same, he struck his hand down with force. The celebrations stopped immediately. On his return this man found no one around nor the decoration or the gates. The next day onwards people stopped dying of plague and the epidemic was over.

It is an incidence of 1929. Janab Lalaji Maharaj was working as Record Keeper in the office of Distt. Collector, Fatehghadh. An important file was misplaced and could not be traced in spite of all efforts. Being Record Keeper, it was his responsibility to trace the file. In the evening at home he was thinking about the file that the face of a frightened clerk appeared before him. Lalaji Maharaj understood the matter; he went to that clerk's residence and asked for the file. In fact that clerk had taken the file home for some work and had forgotten about it thereafter. Now he was afraid that the Collector would punish him. Lalaji Maharaj promised him that he would not tell about him to anyone. The clerk then handed over the file to Lalaji Maharaj, who produced it before the Collector but did not reveal the name of that clerk to him in spite of Collector's insistence.

Around the same time once some *Satsangis* came to visit him. He got busy with them and in the process forgot to go to office. By chance on that day the Commissioner was to inspect the office of the Collector. In the afternoon when it struck to him, he almost went running to the office. He enquired one of the staff members whether the inspection was over. That person was surprised and said, 'Are you joking with me. You were yourself presenting all the

files immediately on asking.’ Lalaji Maharaj understood the matter that in his place his Master had attended to his duty. Lalaji Maharaj was in tears. He submitted his resignation to the Collector and left the service for devoting himself fully to the mission of his Master.

Janab Lalaji Maharaj passed away on the 14th August, 1931. His Samadhi is located at Fatehgadh, on the road leading to Kanpur in Nivediya on the left side of the road.

Janab Lalaji Maharaj wrote a lot on matters relating to spirituality out of which two books titled ‘Majhub and Tahkikat’ and ‘Kamal Insani’ are very renowned. Some of his literature has been published in new get up under different titles such as ‘Tatv Prabodhini, and ‘The Path of Sufis and Saints’ but a lot of it is now not available. His autobiography has been published under the title ‘Divya Kranti Ki Kahani’ in Hindi and ‘Autobiography of a Sufi’ in English.

Janab Lalaji Maharaj made the words of his Master come true that, ‘My son! A time would come and surely it would come that you would shine like the Sun. God willing, a new era would dawn with you.’ In his work he was greatly helped by his fellow disciples, his own and their disciples and the progeny of these disciples, who by way of Satsang (guiding others), writings and through other means have promulgated and spread the mission far and wide. Some of the well known names are: Mahatma Shri Raghuvar Dayalji Sahab (Janab Chachchaji Maharaj), Paramsant Dr. Shri Krishan Swarropji Sahab, Shri Chimmanlalji Sahab (Mukhtiyar Sahab), Mahatma Shri Brijmohan Lalji Sahab, Mahatma Shri Radhamohan Lalji Sahab, Mahatma Shri Jagmohan Narayanji Sahab, Dr. Chaturbhuj Sahayji Sahab, Paramsant Thakur Ramsinghji Sahab, Mahatma Shri Prabhudayalji Peshkar, Dr. Shri Krishanlalji Sahab, Mahatma Shri Ramchandraji of Shahjahanpur (Babuji Maharaj), Dr. Harnarayan Saxenaji Sahab, Mahatma Shri Harivansh Lal Tripathiji, Shri Shivnarayandas Gandhiji Sahab, Shri Bhavani Shankarji Sahab, Dr. Shyamlalji Sahab, Mahatma Dr. Chandra Guptaji Sahab, Pundit Mihilalji Sahab, Paramsant Kartar Singhji Sahab, Hajrat Manjoor Ahmad Khan Sahab, Hajrat Abdul Jalil Khan Sahab, Mahatma Shri Akhilesh Kumarji Sahab, Shri Bholenathji Bhalla Sahab, Shri Achutyanandji Sahab, Shri Yashpalji Sahab, Dr. Harfool Singhji Sahab, Mahatma Shri Ravindra Nathji Sahab, Mahatma Shri Dinaysh Kumarji Saxena Sahab and his wife Shrimati Suman Saxenaji, Mahatma Shri Narendra Nathji Saxena Sahab, Mahatma Shri Satyendra Nathji Sahab, Mahatma Shri Onkar Nathji Sahab, Pundit Rameshvar Prasadji, Dr. Sharda Prasadji Srivastava, Shri Parthasarathi Rajagopalachariji Sahab (Shri Chariji Sahab), Swami Shri Satyanarayanji Chilpa Sahab, Shrimati Kasturiji, Dr. K.C.Vardachariji, Mahatma Shri Krishna Kumarji Gupta, Shri Bal Kumarji Khare Sahab, Dr. Prakash Chandraji Verma, Shri Vinod Bihari Lalji, Dr. Virendra Kumarji Saxena, Shri Nand Kishoreji Pareek, Dr. Prem Sagarji, Shri Govardhan Lalji Gupta, Shri Chiranjilal Bohra Sahab, Shri Shardul Singhji Kaviya, Shri Yashpalji Jolly Sahab and Shri Krishna Kumarji Mahrotra etc. Today this Naqshbandiya Mujaddidiya Mazhariya Ramchandriya (NaqshMuMRa) branch of the Golden Chain of Naqshbandi Sufis in different names viz. ‘Lalaji Nilayam’, ‘Ramraghuvar Ashram’, ‘Akhil Bhartiya Sant-Mat’, ‘Shri Ramchandra Mission’, ‘Sahaj Marg’, ‘Ramashram Satsang, Mathura’, ‘Ramashram Satsang, Ghaziabad’, ‘Ramashram Satsang, Sikandrabad’, ‘Ramsamadhi Ashram Satsang, Jaipur’, ‘Soham Dhyana Kendra, Jaipur’ and without any name is promulgating and spreading the message of the elders of the Order amongst the

seekers. The family members and Satsangis of the above mentioned people are also extending their invaluable support in this work.

Some of his main sayings/teachings are given below:

Reading books alone is not going to help much unless one also engages in internal practices.

One should exercise control over tendencies of mind.

Remembrance of God with unbounded love with no breath in heedlessness is the sure way to reach Him.

Remembrance in heart is better than all other things. Some important things to be followed before engaging in *Jikr* or Jaap are:

1. *Tauba* or seeking forgiveness for the past sins and wrong-doings and to resolve firmly not to repeat the same in future.
2. Keeping the mind quiet and peaceful.
3. Take ablution, put on clean clothes and sit at a clean place.
4. Seeking the help of one's Sheikh (Master).
5. Having the belief that seeking help of the Master is like seeking the Divine help.

Some important things to be kept in mind during *Jikr* or Jaap are:

1. To sit in a posture, depending upon one's liking. The best is to sit in '*Siddhasan*' (cross-legged) with both the hands on thighs.
2. Light some incense etc. or keep flowers to make the place fragrant.
3. Keeping the Presence of Sheikh in heart.
4. To try and hear the '*Shabd*' (vibration, Anahad Nad).
5. To know the reality and keep away from things those draw one's attention to the world.
6. As the seeker makes progress, he keeps on attaining purity of mind and he moves away from worldly affairs. On making further progress, he may even be disinterested in life. In such a situation, he should resort to making some positive resolution (called '*Shiv Sankalp*') keeping with his Sadhana.
7. On being firmly established in *Jikr*, the seeker should pray for rising above body-consciousness, attachment and ego.
8. While in prayers, the seeker should try to attain the state of Presence and he should feel that all desires have dissolved and his heart is illuminated.
9. With the feeling of divine love in heart, the seeker should get absorbed in the idea that neither he nor the world exists; the only existence is that of God.

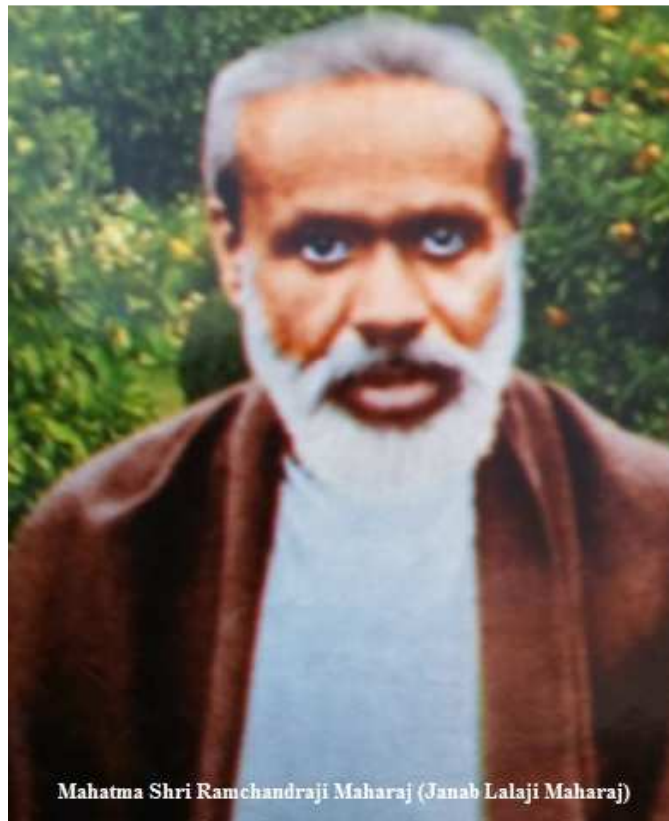
Some important things to be kept in mind after *Jikr* or Jaap are:

1. After *Jikr* or Jaap, one should sit quietly for some time.
2. For some time the seeker should breath slowly.
3. The seeker should avoid cold breeze and cold water for a little while so that the warmth produced in heart is not gone and cold does not set in through the opened up nerves.

Till one does not develop virtuous tendencies, one should take it that he is far away from the heavenly kingdom. *Satogun* (one of the three modes of nature, the virtuous one) is the threshold of that ladder through which one shall reach there. Saints attain the *Dhruvpad*, the Polar state, which is beyond Maya (illusion) and the *Panchkosh* (the five sheaths cast over the soul). This in fact is known as '*Mauksh*' (liberation).

Serving the humanity is in fact worshipping the God, it is highly rewarding. One, who serves others truly and avoids being served, he receives the Love of God. Do not be self-centered; whatever you do, keep others in mind. Serving the creation is the culmination of all spiritual effort.

It is the duty of man to discharge his obligations faithfully according to the need of time. If he does not comply with it, he would be liable to be punished.



Mahatma Shri Raghuvar Dayalji Maharaj

“HOON FANAFIL SHEIKH MEIN BAR SADKE RAGHUVAR DAYAL,
YA ILAHI! RAMCHANDRAJI RAHNUMA KE VASTE”

(I seek merger with my Master, as an offering to Raghuvar Dayal,
For the sake of the great guide Mahatma Ramchandraji, O God!)

Mahatma Shri Raghuvar Dayal ji, popularly known as Chachchaji Maharaj, was the younger brother of Mahatma Shri Ramchandraji Maharaj, both of whom were initiated by Hujur Maharaj (Rah.). He used to live with Mahatma Shri Ramchandraji Maharaj till about 1924 when he moved to Kanpur where his sons Mahatma Shri Brij Mohan Lalji Sahab and Mahatma Shri Radha Mohan Lalji Sahab, were employed in government service. His nature was very simple, pleasant and jovial. He always used to be cheerful and lived like an ordinary family person. He neither liked to show-off nor did he desire to be revered though he had a number of disciples always surrounding him on whom he showered his boundless love. The way he imparted spiritual knowledge to seekers was unique and he used to take the seekers through great spiritual experiences without any effort on their part.

He was very dear to Hujur Maharaj (Rah.), who used to say about him that, ‘He is like a toy for me.’ Before his death, Hujur Maharaj (Rah.) asked him to serve and obey his elder brother Mahatma Shri Ramchandraji Maharaj like his father and Guru (Master) and he faithfully followed this order throughout his life.

As ordered by Hujur Maharaj, Chachchaji Maharaj used to live with his elder brother with utmost humility and regards for him till Janab Lalaji Maharaj moved to Farukhabad on transfer in 1903. Chachchaji Maharaj was asked to stay back in Aligarh (a town of Farukhabad district near Fatehghadh) in the service of one Shri Chimmanlalji alias Mukhtar Sahab (Court-official) and to attend his Satsang. Mukhtar Sahab was a Satsangi of Hujur Maharaj but a strict man and Chachchaji Maharaj was his *Muharir* (a clerk working on job work basis). He used to keep Chachchaji Sahab busy throughout the day and at times even late in the night, hardly giving him any time to look after his family. Often Mukhtar Sahab deliberately insulted and ill-treated him in presence of others. He also used to deliberately find fault with his work, as a result people did not want to give him job. On top of this Mukhtar Sahab also used to discourage them to go to him. As a result Chachchaji Sahab was hardly able to earn his livelihood and was not even able to give regular meals to his family members. He neither had any other source of income nor any money with him with which he could manage two square meals for his family. Mukhtar Sahab, knowing his condition fully well never enquired as to how was he living. He, however, as asked by Janab Lalaji Sahab, used to regularly attend to Mukhtar Sahab and his Satsang. He suffered all this humiliation till about 1911. During this period his wife developed some infection, which aggravated so much that her legs were covered with septic boils. She was bed ridden. Janab Chachchaji Sahab could not attend to Mukhtar Sahab for two days. Mukhtar Sahab instead of showing any sympathy towards him removed him from the job. Janab Chachchaji Sahab, who was all along living with this inhuman behavior in compliance with his elder brother’s order, got into

tears looking at his own pathetic condition. He managed to survive by selling his wife's ornaments and later started working independently in the Court as a document writer. Here also Mukhtar Sahab instigated people not to give him work. In spite of all this he did not entertain any ill thought against Mukhtar Sahab in his mind and took it as a part of his spiritual training. Later Shri Chimmanlalji himself said, 'Brother! I shall continue to be a Mukhtar only but you have to become a great teacher (Master) of your time.'

In regard to the high place of the Master and the regard for his family, Chachchaji Sahab once narrated an anecdote relating to Hajrat Mohammed Umar Faruqi, who was the second Khalifa of Prophet Mohammed (Sal.). The fourth Khalifa of Prophet Mohammed (Sal.) was Prophet Mohammed's nephew Hajrat Ali who also was his son-in-law. Once during the Khalifat of Hajrat Umar Faruqi, their sons were playing together. While playing, Hajrat Ali's son taunted at Hajrat Umar Faruqi's son saying, 'Although you are a slave of a slave but talk of being equal to me.' His son felt very upset and complained to his father. Hajrat Umar Faruqi asked his son to get this in writing from Hajrat Ali's son so that there was no doubt in what was said. Hajrat Umar Faruqi's son again went to Hajrat Ali's son and said, 'If you dare repeat those insulting words, give it to me in writing.' Hajrat Ali's son without any hesitation wrote what he had said on a piece of paper and handed it over to Hajrat Umar Faruqi's son.

When Hajrat Umar Faruqi's son brought that paper to his father, he was so excited as if he had found a treasure and started kissing and putting that paper on his head. He embraced his son and prayed the Almighty to bless every one with a son like him. Then he said to his son, "O my son! Hajrat Ali's son is the son of my Master's daughter. He, therefore, is our Master and I am a slave of that family. I make the will that when I die, this paper be kept on my chest so that if the angels look at me, they may know that I am a slave of my Master (Hajrat Prophet) and let me rest in peace at the feet of my Master."

Janab Chachchaji Sahab used to be lost in remembrance of his Master and in meditation. Once when he had gone to Shahjahanpur to his in-law's place, he was resting in the night in the house of Nemchandra Sahab. Somehow his cot caught fire but he kept on sleeping quietly. One Munshiji, who was sleeping on a nearby cot, however, got alerted. He made noise and somehow woke up Janab Chachchaji Maharaj. He quietly got up and came out of his cot, as if nothing had happened. Lot of water was sprinkled to extinguish the fire. The cot and the carpet were burnt badly but he did not suffer even a scratch by the grace of God. This is an example of Guru-Krupa (grace of the Master).

He used to explain the complex spiritual issues in very simple words during routine conversations, which made even scholars wonder. He used to take deserving seekers to great spiritual experiences through his spiritual power and used to explain them what they had gone through. Anyone, who visited him, did not return empty handed and received his spiritual blessings.

He smoked using a hookah (Hubble bubble; the tobacco pipe where the smoke is inhaled through water) and used to say that it is a wonderful thing. When you inhale the sound of 'Allah' is produced and when you exhale the sound of 'Hoo' is produced. He used to say:

“HUKKE KA PINA KHALAL ABROO HAI,
MAGAR ISME EK BADI NEK KHOON HAI,
KHICHON TO ALLAH FUNKON TO HOO HAI”

Once Thakur Shinayak Singhji got an opportunity to visit Rajasthan. He visited Chachchaji Sahab on the way. When he was leaving, Chachchaji Sahab asked him to visit the shrine of Khwaja Muinuddin Chishti (Rah.) when he visits Ajmer. When Thakur Sahab reached Ajmer railway station, he was received on the platform by Khwaja Muinuddin Chishti (Rah.) and Khwaja Sahab's nephew. After exchanging greetings, Khwaja Muinuddin Chishti (Rah.) told him that he was sent as a guest to visit him and, therefore, they had come to receive him. When they reached the main gate of the shrine, Khwaja Sahab said that from here it is our area.

Thakur Sahab told him that he would visit him the next day. When he reached there music program was going on. Thakur Sahab sat there and he saw Khwaja Sahab and his nephew also in the crowd. After that when he visited the shrine, he saw a small grave. This was Khwaja Sahab's nephew's grave. When he returned from Ajmer, Khwaja Sahab visited him at the railway station to bid him good bye. Thakur Sahab narrated all this to Janab Chachchaji Sahab.

After a few years Thakur Sahab again happened to visit Ajmer. By then Chachchaji Sahab had passed away. When he visited the shrine, he did not find Khwaja Sahab present over there. While he was thinking that this time he could not meet Khawaja Sahab, just then Khwaja Sahab appeared there and told him that he had gone to attend an 'Urs' (a religious function celebrated in the memory of some saint) somewhere.

Similarly, once one of Chachchaji's disciples urged him that she had a great desire to visit the Ka'aba. Janab Chachchaji asked her to sit in meditation and she had a glimpse of the Ka'aba in meditation.

Once he was sitting in his room in Satsang at night. A Satsangi suddenly entered this room. He saw that the room was occupied by some creatures, who looked like lit gas-lanterns. He immediately came back. In the morning Janab Chachchaji Sahab said that fortunately just then he had spotted him, otherwise he might have had to suffer, as those creatures were spirits (*Jinns*), who had come there for Satsang.

Janab Chachchaji Sahab throughout his life respected his elder brother like his Guru (Master) and in this Sufi Order he received full authorization through him. Janab Lalaji Maharaj also loved him a lot and they both could not live for long without seeing each-other. Once Janab Chachchaji Sahab fell seriously ill in Fatehghadh and the chances of his survival were little. Janab Lalaji Maharaj was very worried. It is said that he prayed his Master to give a part of his life to his younger brother. His prayer was accepted and Janab CHachchaji Sahab recovered. He lived for sixteen years after the death of his elder brother.

Janab Chachchaji Sahab passed away on 7 June 1947. His tomb is located in Kanpur on the Hamirpur Road at the 11th KM milestone, on the right side of the road. He was not

cremated but buried in a cave like structure. At the time of closing the door of the cave, people saw fresh blood oozing out of his nose though twenty-four hours had passed after his death. Sufis consider this as a sign of martyrdom for the cause of God.



Samadhi Mandir of Mahatma Shri Raghuvar Dayalji (Kanpur)

Some of his main sayings/teachings are given below:

He used to say, ‘Be happy and make others happy. Grow yourself and help others grow.’

God is Love. Even parents do not love you as much as the God does.

Remembrance with tongue does not go beyond the sky; remembrance with tongue and in heart reaches up to *Prajapati* (the lord of creation, Brahma) and the Japa (remembrance) in the core of the heart (soul) reaches the God.

“Thy will be done” is ‘*Mahamantra*’ (the greatest Mantra) and height of Samadhi (trance).

One should not seek anything from God except God.

Cry before the God in seclusion, repent and seek forgiveness. Not even a trace of evil be left in mind, all should be cleaned.

Being content with the way God keeps is the path of devotion.

A true devotee craves for nothing. He is not concerned with the activation or energisation of Chakras (spiritual plexus) or about acquiring occult powers. They seek only the God. Being a true fakir is in attaining total freedom, detachment from everything. Till one is concerned with the activation of Chakras etc., it is distraction and not true devotion.

Spiritual progress relates to love for one's Master. One, who is ever eager and craves to have his glimpse, he has attained everything.



Samadhi of Mahatma Shri Raghuvar Dayalji (Kanpur)

Till one does not have his own grace on himself (*Nij Krupa*), one does not receive the grace of the Master and God's grace. *Nij Krupa* facilitates God's grace and both merge in Master's grace. 'Guru' is not the name of any person but one, who turns darkness into light, is the Guru.

In Satsang one should fully get absorbed in the thought of the Master. One should completely surrender to the Master. Consider all his (Guru's) orders in his (disciple's) interest, even though at times these may appear against the dictates of scriptures.

The only duty of a disciple is to follow the orders of his Master.

If there is no love, there is nothing. Love means keeping the remembrance of Master. In this Order effort means to garner the feeling of love. Every step must be taken in the remembrance of Master.

Before eating one should feed all creatures mentally.

One should not fight against the mind but guide it with love.

One, who seeks esoteric knowledge with a view only for his own sake, is lowly placed.

Revealing other's faults is like revealing one's own fault. God does not approve of it.

One, who reveals the Divine secret, he is deprived of the Divine grace. Even the close friends and relatives may not be free from doubt that one is really a devotee and beloved of God. Never entertain a desire that someone should visit him to seek knowledge. But if someone does visit, one should serve him considering his own self as the lowest of servants.

One should eat and sleep in His remembrance. This accelerates the progress.

Exercise restraint over the tongue and eyes. Neither look nor speak unnecessarily. This is the essence of religion.

Preventing a tormentor from tormenting, comforting victims and feeding the hungry, all the three help in making spiritual progress.

The following are not forgiven: One who charges interest, i.e. one, who exploits others' helplessness; who indulges in backbiting; who reveals others' faults; who indulge in inebriation, who indulges in adultery and one, who amasses wealth for himself.

Gyan (knowledge) means to perceive things as they are.

Activation of heart (Anahad Nad) is a great attainment. Even great saints and Mahatmas crave for it but do not attain it.

Freedom from all desires is *Asan* (posture).

As and when one gets an opportunity, even if be for a few minutes, one should turn his attention within and get busy in remembrance. This way one would attain the state of *Sahaj Samadhi* (constant remembrance) and all the worldly duties would also be discharged easily and appropriately.

Be attentive to the heart beat (Anahad Nad) at all times, whether walking, sleeping, eating or doing anything else. This is called '*Jikr*'.



Mahatma Shri Raghuvar Dayalji (1875-1947)

Mahatma Shri Brijmohan Lalji

“Whatever authorisations and knowledge this sinner has received from Kabirpanthis, Nanakpanthis and other saints, all that along with my own experiences are given to you.”-
Mahatma Shri Ramchandraj Maharaj

Mahatma Shri Brijmohan Lalji was the eldest son of Mahatma Shri Raghuvar Dayal ji, (Janab Chachchaji Maharaj), who was not blessed with any child for long after his marriage. The family members, especially his in-laws were worried about it. They thought of offering ‘special prayers’ at Rameshwaram (a place for pilgrimage for Hindus) and started making arrangements for it. Incidentally, Hujur Maharaj (Rah.) visited them and seeing that they were preparing to go to Rameshwaram, he enquired about it. Janab Lalaji Sahab politely mentioned, ‘My younger brother has not been blessed with any child. We are happy the way God keeps us but the in-laws of my younger brother want to take them to Rameshwaram for offering ‘special prayers’ in order to receive ‘His’ grace for a child to be born to them. Both my brother and me although do not want to go, but we are helpless. Only you can take us out of this situation.’ His eyes got filled with tears. Hujur Maharaj was moved with compassion. He told both the brothers, ‘The God in Rameshwaram is present here also. ‘He’ is not dependent upon Mecca, Medina, or Rameshwaram for bestowing ‘His’ grace.’ He then asked for some water, prayed the God and asked Janab Lalaji Sahab, “Give this water to my daughter and wait for the grace of the God.” Janab Lalaji Sahab complied with the order of Hujur Maharaj. After a few days, they received the good news but in the seventh or eighth month, there was some complication causing a fear of miscarriage. Janab Lalaji Sahab wrote a letter to Hujur Maharaj and sent it to him through a servant. Next day the servant came with a reply from Hujur Maharaj, “I have firm faith in God that when ‘He’ has accepted the prayers of this sinner, there should be no fear of any sort. ‘He’ is very kind and graceful. *Insha-Allah*, I shall be blessed with a grandson and I name him Brijmohan Lal.” The blessing of Hujur Maharaj materialised and Janab Brijmohan Lalji Sahab was born on the day of ‘Ram Naomi’ in 1898.

Once Hujur Maharaj was holding Brijmohan Lalji in his lap in the presence of Mahatma Ram Chandraj. Hujur Maharaj told him, “Look dear, the raising of this child and his spiritual progress is your responsibility. *Inshaallah* (God willing) he will be my Khalifa. When the Almighty will ask me what I have brought with me from the world, I shall present both you and Brijmohan to Him.”

Once Brijmohan Lalji took out a book titled ‘*Tahakikul Dharm*’ from Lalaji Sahab’s book-case and started reading it. Janab Lalaji Sahab was not at home. When he returned, he found Brijmohan Lalji reading the book. He snatched it away from his hands and put it back in the book-case. A few days later Brijmohan Lalji took out some notes of Janab Lalaji Sahab on some spiritual topic and started reading them. Lalaji Sahab had gone to Farukhabad. On his return he again saw him reading the notes. Janab Lalaji Sahab took away the notes and put them back, without saying anything. Third time when Lalaji Sahab had gone to his office, Brijmohan Lalji took out the notes again and started reading the same with interest. He thought that Janab Lalaji Sahab would return only by the evening but due to some one’s sudden death the office was closed before time and Janab Lalaji Sahab returned home early. On seeing Brijmohan Lalji busy reading those notes, he was very annoyed and said to him,

‘Have you gone insane. You have not understood so far and have succumbed so much to your own will.’ As Brijmohan Lalji was caught unaware, he was frightened and started seeking his forgiveness with tears in his eyes. Janab Lalaji Sahab said, ‘You thought that there is no one to stop you till evening. But it appears that the Almighty and the elders of this Order are showering their grace on you that they have sent me home. You are wasting your time in books rather than utilizing it in reading the live books (i.e. spending time in the company of living Masters).’

After this incidence Brijmohan Lalji mended his way and there was a great change in his attitude. He stopped spending time in reading books and started following and assimilating Janab Lalaji Sahab’s advice in his life.

Once Brijmohan Lalji acquired a *Siddhi* (a miraculous power), by which he could know what others were thinking. Often he would foretell about the arrival of visitors etc. He gradually started thinking that he had attained a high spiritual state. One day Janab Lalaji Sahab was contemplating over some matter that Brijmohan Lalji got up quietly, took out the book ‘Maktubat’ of Hajrat Mujaddid Sahab (Rah.), opened the particular page and presented it to Lalaji Sahab. He read that letter, and then looked intently towards Brijmohan Lalji. He then got up from there and summoned Brijmohan Lalji. Janab Lalaji Sahab appeared to be in a different mood. He asked Brijmohan Lalji, ‘What is your state of affairs. Do you think what you have done is a great miracle.’ Mahatma Brijmohan Lalji with tears in his eyes explained about the miraculous power he had acquired. Janab Lalaji Sahab also got into tears and said to him, ‘You have reached at a dangerous state from where one cannot come out of his own. It is indeed a grace of the elders of the Order that they alerted me.’ He then said, ‘What you are thinking as a great achievement is nothing except a distraction from the real path, which would lead you nowhere.’ Thereafter that power of Brijmohan Lalji was gone.

As ordered by his Master, Janab Lalaji Sahab took special care of Brijmohan Lalji’s spiritual progress and took him to the highest state of spirituality. Thereafter he presented him to Maulana Abdul Gani Khan Sahab (Rah.), who initiated him and worked on him for two-three years. In the third year, one night Maulana Abdul Gani Khan Sahab saw Hujur Maharaj in his dream saying that, “My cap now be given to him (Brijmohan Lalji) with ‘*Izazatt-Tamma*’ (Complete authorisation).”

Maulana Abdul Gani Khan Sahab immediately wrote a letter mentioning about this dream to Lalaji Sahab asking him to come along with Brijmohan Lalji Sahab. This was around October in the year 1928. Lalaji Sahab along with Brijmohan Lalji and Mahatma Raghuvar Dayalji and some others visited Maulana Abdul Gani Khan Sahab. *Urs* was being celebrated those days and many people had gathered to participate in the *Urs*. Next day Maulana Abdul Gani Khan Sahab appeared in the gathering wearing Hujur Maharaj’s cap on his head, with which Hujur Maharaj had crowned him at the time of his own authorisation. He then summoned Brijmohan Lalji and focused his attention on him for a moment. He removed the cap, which Brijmohan Lalji was wearing, took off his cap and put it on Brijmohan Lalji’s head. Brijmohan Lalji fainted and his eyes became still. Everyone present over there was frightened. Maulana Abdul Gani Khan Sahab took out his handkerchief and put it on the

chest of Brijmohan Lalji saying that there was no need to worry, as all this was done in pursuance of divine order and that he would recover soon.

On 31 January 1929, Janab Lalaji Sahab also bestowed upon him all his spiritual treasure. He said, “By the grace of the Almighty, I have fulfilled my responsibility today. I was holding this for you, which has been given to you. Now the responsibility of this *Tariqat* (this Order) will be on your shoulders” He also said, “This sinner acquired knowledge and authorisations from Kabirpanthis, Nanakpanthis and many other saints, which also are bestowed upon you together with my own experiences.” Similarly on 14 July 1929 Mahatma Raghuvar Dayalji also bestowed upon him his spiritual treasure.



Samadhi Mandir of Mahatma Shri Brijmohan Lalji (Lucknow)

After his retirement Mahatma Brijmohan Lalji settled in Lucknow. Many people belonging to various religions started visiting him. Those who were deeply influenced by him included famous music director Naushad’s father-in-law, Shri Abdul Wahid, who even presented a part of his property for the Satsang to Mahatma Brijmohan Lalji. Many others like Hakim Abdul Halim and other Sufis also started visiting him.

In January 1955, he held his last Satsang in Bombay. He was speaking with great emotion and love about Lord Ram. He said, “Lord Ram showed so much respect for Ravan at the time of his death. Such examples are rare. He sent Laxmanji to visit Ravan to learn from him taking him to be a great scholar. Lord Ram told Laxman to give up the feeling of enmity towards Ravan and to learn from him like a disciple. When Laxmanji would have visited him, Ravan’s heart would have been illuminated. Ravan would have then realised about the greatness of Lord Ram and his large heartedness. Then, when he had lost everything, realising his greatness, Ravan’s heart would have jumped to the pious feet of Lord Ram.” Mahatma Brijmohan Lalji snapped his fingers and said thrice, ‘His heart would have jumped to the pious feet of Lord Ram.’ Then he stopped talking. These were his last words. People

around thought that he was absorbed in meditation, but when for long he did not react, they found that his pulse was missing. On hearing about his arrival in Bombay, two *Mandeleishwar Swamis* had also come to meet him. They meditated near him for about two hours and then said, 'We have not seen such a saint and fakir in our life. He has gone far beyond our reach. We cannot bring him back. O Lord, strange are You and Your devotees.'

This news was carried in many newspapers and was also broadcast on Radio. On 21 January 1955, 'The Pioneer' published the following:

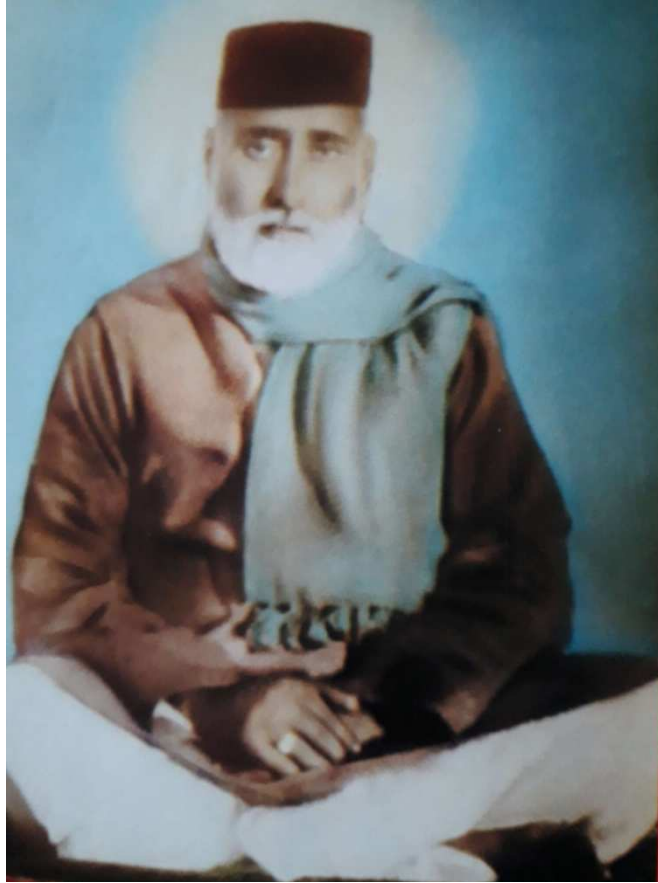
KABIR RE-LIVED

"The life and death of Kabir was repeated in a revised form when Hindus and Muslims claimed the last remains of a saint known to the Hindus as, 'Swami Brijmohan Lal' and to the Muslims as 'Baba Shamsuddin'.

The saint, it is claimed, was a 'Gruhasth Sanyasi' (an ascetic with family) and also belonged to the 'Naqshbandiya' Order of Sufis. His disciples and admirers were in the ranks of both the communities.

He went into a spiritual trance in Bombay three days ago and his soul left its human abode while he was in that state. His body was brought to Lucknow. Hindus and Muslims alike accompanied his funeral procession, which was first taken to the burning *Ghat* (cremation ground). Before his cremation, the last prayer (Namaz-e-Janaja) was offered by a Muslim dervish. Latter a portion of his ashes was taken for burial."

His Samadhi is located in Lucknow at Aish Bagh and is known as 'Samadhi-Mandir'.



Mahatma Shri Brijmohan Lalji (1898-1955)

Mahatma Shri Radhamohan Lalji

“ATA KAR BASARAT KI HAR SHAI ME TU HI TU NAZAR AAYE,
YA ILAHI! MAHATMA RADHAMOHAN LALJI RAHNUMA KE VASTE”

(O God! Bless me to see You in whatever I look at,
For the sake of the great guide Mahatma Radhamohan Lalji)

Mahatma Shri Radhamohan Lalji was the second son of Mahatma Shri Raghuvar Dayal ji, (Janab Chachchaji Maharaj) and the younger brother of Mahatma Shri Brijmohan Lalji. He was born on 24 October 1900 in Fatehgaadh. Most of his childhood was spent under the tutelage of Mahatma Shri Ramchandraj Maharaj and Mahatma Shri Raghuvar Dayalji Maharaj. Mahatma Shri Raghuvar Dayalji Maharaj used to say that he (Mahatma Shri Radhamohan Lalji) was a shy and hesitant boy in his childhood. On growing a little older he became sharp minded, fearless and frank. When Mahatma Shri Raghuvar Dayalji Maharaj moved to Aligarh (a town of Farukhabad district near Fatehgaadh), he (Mahatma Shri Radhamohan Lalji) used to come to Fatehgaadh for his schooling and at times he used to stay with his uncle (Mahatma Shri Ramchandraj Maharaj). After passing High School examination, he was employed in the Collector's office in Kanpur.

Mahatma Shri Radhamohan Lalji developed spiritual inclination right from his childhood in the company of his father and his uncle and he used to spend his time in Satsang. How he was initiated, in his own words: “When I was a child, lots of people used to visit our house for Satsang. As I was very shy, I used to avoid meeting people. When I was about nine, my father's Guru Maharaj, Maulvi Abdul Gani Khan Sahab stayed with us but as I was very shy I would not come out of my room. My mother used to encourage me to go to him but I used to avoid meeting him. But one day I happened to face him. He was sitting in a chair and when I came out of my room, he lovingly took me to his room. He talked to me for a while and then asked me to come later in night. I was hesitant but had no other option. After the evening, I went to him with my father for Satsang and was with him for a little while. This was repeated for 4-5 days and then he returned to Bhogaon. After a few days he again visited us and I kept on sitting with him for some time. By now I had started feeling a bit comfortable. In about a year I started feeling a lot comfortable in his company and my hesitance and fear were gone. After this whenever he visited us, I used to sit with him and used to listen to him attentively. Once in night he asked me to massage his feet. When I was doing so, he put his hand on my head. What happened thereafter I do not know. In the morning I found myself lying on his cot near him. From that day it became my routine to sit with him. Then the auspicious day arrived in my life on 15 February 1920 when my father requested him to initiate me. My life changed and I started devoting my time in *Ibadat* and in remembrance of my Guru Maharaj.”

After initiation it became his routine to get up early in the morning at about 2.30-3 am for *Pooja* (*Ibadat*, spiritual activities). He started following strict spiritual discipline. Whenever he got an opportunity, he would visit his Guru Maharaj. He left behind everything in his life and started spending all his time in serving his father and Guru Maharaj. He lived with everyone but as a detached person. A few years later, on 28 February 1926 he was given *Izazat* (authorization) and *Khilafat* (was declared as his successor). After the death of his father on 7 June 1947, he started to look after the Satsang in Kanpur. He used to treat the Satsangis as his family members and gradually the number of people visiting him for Satsang swelled. He did not like visiting other places. In the year 1958, he got an invitation from UNESCO but he did not accept the invitation.

Within a few years he became famous within and outside the country and foreigners also started visiting him. These seekers from abroad carried his name far and wide. Amongst them were Miss Lilian, who came to him in 1948 from France and Miss Irina Tweedie, who came to him in 1961. Miss Lilian spent 18 years in Satsang with him and on returning to France, she established an organisation in the name of her Master Mahatma Shri Radhamohan Lalji and promulgated this Order there. Miss Irina Tweedie was asked to maintain a diary by him, which was later published in the form of a book titled “Daughter of Fire” by Blue Dolphin Publishing, America.

Mahatma Dr. Chandra Gupta, who was one of his dear disciples, used to say about him that he (Mahatma Shri Radhamohan Lalji) was a ‘*Badshah* fakir’ (Kingly saint), who was both a Jalali (full of splendor), as well as a Jamali (full of elegance) saint, i.e. he was full of brilliance as well as peace.

Mahatma Radhamohan Lalji Sahab discovered new centers of spiritual energy in human body. He used to say that ‘The Scriptures do not mention all the chakras and not all the esoteric knowledge is given out at one time. As the humanity progresses, more and more knowledge is revealed. The whole of one’s Life may not be long enough to activate all the centers of energy. However, in this Order, all the chakras are activated in this very life through meditation.’ Mahatma Radhamohan Lalji Sahab himself with the approval of his father and his Master made much improvement in the system. Sanyasis (hermit, recluse) mainly work through Agya Chakra (the energy center located in between the eyebrows) but there is not much love in them. In this Order, the Hriday Chakra (the heart plexus) is used mainly, which is the center of love and when it is activated, such force, such power flows through it, that one forgets everything. By activating the Hriday Chakra, Love is created by the Master with his spiritual power. The result is that the whole work of awakening, activating is done by one Chakra, which gradually opens up (activates) all the other Chakras. The Hriday Chakra is the leader and the leader does everything.

In regard to Sufism, he used to say, “Sufism is a way of life. It is neither religion, nor philosophy. There are Hindu Sufis, Muslim Sufis, and Christian Sufis. My revered Guru Maharaj was a Muslim.” He declared that the system followed in this Order needs no effort on the part of the disciple. The Master through his grace (higher spiritual energy) does everything for the disciple. Effort on the part of the disciple does not take him anywhere. A real Guru, a *Satguru* knows how to mould the disciple from deep within, just by a mere sight. The Master does not impose conditions. He is like a loving mother. The child can be angry, can run away but the mother does not take it very seriously. She cares for the child just the same. Similarly, the disciples can and do sometimes leave the Master, but the Master is never supposed to do so since the Master disciple relationship is forever. The disciple cannot go anywhere if he is pledged to the Master. The Master is like an experienced rider who makes the horse go where he wants. But disciples are not slaves. They are free. Even when the personality wants to run-away it is difficult for it to do so, the Higher Self knows better. This is a system of liberation, of freedom but most people fail to understand or appreciate it as they are asked to do nothing, no discipline, no bondage, no enchanting of *Mantras*. We live in the epoch of the mind. Mind is the ruler. Most of the people are not satisfied; they will not accept anything till at least some kind of explanation is given. This system, therefore, is never widespread; it is for the few and it is from the heart to heart. The goal is to be achieved in the present life itself.”

He once narrated a story relating to one Ajaz, who was a slave to a King: 'The King came back from a war expedition which was very successful, and he was happy and pleased. He wanted to make his people happy, so he put part of the booty in an enclosure and issued a proclamation that whoever comes can take whatever they like. Lots of people came and took young slaves, treasures, carpets and so on. Ajaz was sitting in the middle and did nothing and said nothing. 'Well, Ajaz,' said the King, 'you don't want anything?' 'I did not quite understand your orders; please, repeat them to me,' Ajaz replied. 'Everyone who lays hand on anything in this enclosure, anybody who touches it, it belongs to him; these are the orders,' said the King. Ajaz stood up, bowed deeply before the King and put his hand on King's shoulder. Ajaz was the successor to the throne after the King's death. He (Mahatma Radhamohan Lalji) laughed at this point. "He was the only one to want that!

He suddenly fell ill in the year 1966 and on 21 July 1966 he passed away. He was not cremated but buried in the same premises as his father (On the Hamirpur Road in Kanpur at the 11th KM milestone, on the right side of the road) and his tomb is towards his father's feet.



. Mahatma Shri Radhamohan Lalji with Ms Lilian at the Samadhi of his father Chachchaji Sahab

Some of his main sayings/teachings are given below:

If you are in friendship with God, you would never die.

Prayer, even it be the most ordinary, must be offered but the true prayer is to annihilate oneself in the God.

It is all a question of character; if during the lifetime of the Guru one has time to change his character completely, to make it like his Master, the vibrations will not stop after his death. On the contrary: after the death of the Master the vibrations are much stronger. But if the character is not formed yet, all the vibrations will stop unless one goes to the successor.

It is a strange thing with Love that it is the Beloved who merges with the lover. The lover is imperfect, so it is God, who is Almighty and Perfect, who merges with the *Jeev* (the embodied Soul).



Samadhi of Mahatma Shri Radhamohan Lalji (Kanpur)

Do you think the Guru gives so quickly? You have to attend Satsang for a long time. Satsang is necessary; you have to come and sit here; in Satsang you will achieve everything. If you want to fly, you cannot; but if you pay the price for a plane ticket, you can. The price is the effort; you have to make an effort, and effort is made by attending Satsang.

One does injustice to people by comparing them. Nobody can be compared to anybody else. Nothing can be measured by the same time measurement. The time of a cell in your body, your own time, the time of the Solar System, are different and equal in proportion. "And always remember that some sort of doubt, some sort of imperfection will always remain."

Truth, which is not said gently, is not Truth. Why? Because the person in question will not accept it. "You never injure the feelings of others when you have merged. Then you will know that all souls are one; you will know why he did it, how he feels about it, what he

thinks and you will put it in such a way as not to injure his feelings. And I repeat: Never say anything for the sake of personal gain or advantage. Be careful about that. This is a guide, a platform to stand upon and from where to start; one cannot go wrong.”

Sufis attach a lot of importance to observing proper etiquettes. Reverence for the Master is very important.

I know nothing; if we know something, we have to throw it away, to throw it back; we have to forget it for it is worthless. Only He knows everything: we know nothing. If people speak highly of you, beware of pride. Pray. If people do so, it is only He, Who speaks highly of Himself. If they flatter, they don't flatter you, really. It is He who in their form does it. He flatters Himself. If you are abused, it is the same. He is abusing Himself. We should not abuse people; we should bear it.

Disciples are guided. Their errors are pointed out to them by the Teacher. Otherwise they will be misguided. It is a chain of love, the love to the Master. From the bottom to the top. It never disappears. It becomes complete; no difference between bottom and top. Later, nothing but love will remain. Later still, even that remains behind. It is an aerodrome from where one has started.

Forgetting is the greatest qualification; one is sure to pass the test; you won't come back to this place. They, who have gone don't come back and even don't send their messages to us. They just do you a favour without a reward or return. They leave their grace and bliss; it remains with us.

“A perfect man is the one, who has risen above the desires. Desire itself is designed to remove the sense of personal imperfection in the individual. We naturally revolt against imperfection. Only the Perfect can satisfy us.”

“One should always remain in prayer; one should always remember ‘Him’. And in the remaining time, one must serve. Serve human beings, animals, trees, all living things. But human beings come first. They are most precious to the Almighty.....”

Sufism is ancient wisdom. It is as old as humanity.

Faith is given by the Teacher to whom he wants to give. He is free. One should try to please the Teacher. The Teacher can be pleased in many ways. Right attitude, service, obedience, right living- those things please the Teacher. *Dhyana* (meditation) is not given to everybody; it is not for everyone. It should be effortless, otherwise it is hypnotism or mesmerism. If one sits for it, it is only exercising the will power. There are many ways by which the mind can be stilled. Those states are not *Dhyana*. In *Dhyana* one experiences such kind of bliss, which is not of this world. When the Master wants to make the disciple like himself, *Dhyana* is very helpful.

Duality ceases to exist between the seeker and the Master. Seekers have to sacrifice their ego. Completely. Where there is duality, there can be no realization. To surrender all possessions is relatively easy. But to surrender the mind is very difficult. It means one has no mind of one's own. One is like a dead body in the hands of the teacher. How is the dead body? It cannot speak, if you put it somewhere else it will remain there. It cannot protest. A

disciple can surrender himself only to certain degree. If you want something, the duality always will remain. A devotee wants nothing; he is pure love.



Mahatma Shri Radhamohan Lalji (1960-1966)

Mahatma Shri Jagmohan Narayanji

“Ch. Jagmohan Narayan, in the form of my lone son, is fructification of my dream. The entire Satsang family has a lot of expectations from him. He is endowed with great energy. He is not only a close associate in tendering the flower-bed laid by my revered Master with great care and understanding but also competent to be a future guide, as he is an ideal seeker.”- Mahatma Shri Ramchandraji Maharaj

Mahatma Shri Jagmohan Narayanji was the son of Mahatma Shri Ramchandraji Maharaj. Mahatma Shri Ramchandraji Maharaj was blessed with eight daughters and two sons. His elder son Shri Harishchandra lived for only 2-3 years. Mahatma Shri Jagmohan Narayanji was the second son. He was born on the 2nd November 1901. Mahatma Shri Ramchandraji Maharaj has written about him in his autobiography in these words:

“Besides my lone son Ch. Jagmohan Narayan, all my nephews, who are named as Brijmohan, Radhamohan, Jyotindra Mohan, Narendra Mohan and Rajendra Mohan are all very dear to me and I do not consider them less than my son. Ch. Brijmohan amongst my nephews is dearer to me, as the others are still quite young and besides he loves me a lot and tries to come to my expectations and adopt them in his life and he is also very enthusiastic. He has a lot of plans; God may help him.

Ch. Brijmohan has stayed with me for a long time and there have been a lot of difference of opinion between him and my son Jagmohan Narayan, but in spite of that they have a strong feeling of love towards each other. Ch. Jagmohan Narayan outwardly looks to be a prince enjoying all the worldly comforts but from within he is an ascetic and totally detached person. On the other hand Ch. Brijmohan is just opposite to him. Outwardly Ch. Brijmohan is a detached fakir but from within he is a Rajyogi of high order with a loving heart. Whatever may be the truth, both of them are complimentary to each other and both of them are dear to me like my two eyes. Just like in the Ramcharitmanas-“**More Ram Bharat Dui Aankhe**” (For me Ram and Bharat are just like my two eyes. Meaning thereby that it is very difficult to say as to whom I like more.)

Ch. Jagmohan Narayan is called ‘Jaggu Babu’ by his brothers and because of his qualities he is very popular amongst them. He is a great exponent of Indian wisdom and an active worker for a new renaissance. He has chosen the path of sacrifice and service and he has already moved much ahead on this path. He is very courageous and enthusiastic. There are a lot of hopes from a person like him, who is never tiring and fully committed. Everyone is looking at him.

A treasure of many qualities, he is the light of my family. He is like a pillar for our future society. He is apt at painting and many other crafts. He has the capability to do his work on his own. It was difficult to find so many qualities at one place in a single person. It was because of this that he charmed my Hajrat Qibla (Maulana Fazl Ahmad Khan Sahab), as well. I felt so fortunate. It had now become a part of my adoration to look after and serve the one who had charmed my lord. One, who is conceived for a great purpose, his life alone would be great and all his inclinations, deeds and actions would also be great.

Once I visited my Hajrat Qibla with the entire family. We were all enjoying the benefit of his company. We were bathing in the bliss flowing from him, oblivious of the surrounding, deeply absorbed and quiet, as if we had completely lost in his existence and in his love. On the other hand my son Jaggu was lost in his own world. He was playing with the wooden slippers (*Khadaun*) of Huzur Maharaj. He had tied both the slippers with a string and was engrossed in taking care of them. Strolling around my Hajrat Qibla appeared there and after just having a look at him asked him smilingly-“*Kyon Miyan Kya Ho Raha Hai*” (what are you doing, my son)? Engrossed in whatever he was doing, my son replied-“My horses are tied. I am taking care that they may not run away.” This answer so fascinated him that while we were returning, my Hajrat Qibla did not forget to give him those *Khadaun*. They are still today his inheritance, for which I was prepared to give all that belongs to me, all my achievements I was prepared to sacrifice but I could not get them and my son had got them just on the first step of his beginning.

“PRABHU KARI KRIPA PANWARI DINHI”

He got the benefit of the entire *Yagya* (sacrificial act) on the very first offering itself. I was feeling deeply elated. My life-force was absorbed in the feeling of divine bliss. One knows not what has lured his lord. The glimpse of that side of my Master, which I had because of my son, I did never deserve it. I have been having his glimpse in my millions of birth but I could never see him to the satisfaction of my heart. I could not open the doors of my heart to see the one, who was residing therein and charming my heart. At times I felt that he was present before me face-to face but I could not raise my eyes to look at him. How can I express the strange condition of my mind that neither I can look at him nor I can live without looking at him? This desire which can never be satiated has existed in me all through my various births. The one, with whom all my existence is always eager to merge completely, and to whom all my qualities belong, he is my lord, my life. He alone understands the emotions in my heart. He also enjoys making me restless. His teasing me is his grace, which I deserve by no means. Shall I be able to keep this intact? This is the burning question and also the basis of my future life. Like many of his blessings, this blessing (my son) is also now with me.

By giving his wooden-slippers to my infant child Ch. Jagmohan Narayan, my revered Master had pulled down a long veil between insect and the light of lamp, symbolizing the attraction of wealth and other luxuries of life. This act of benevolence on the part of my Master saved him throughout his life from falling in the trap of worldly pleasures. To save my son from this trap, my revered Master very kindly deprived him of all sense-objects.

Ch. Jagmohan Narayan, in the form of my lone son, is fructification of my dream. The entire *Satsang* family has a lot of expectations from him. He is endowed with great energy. He is not only a close associate in tendering the flower-bed laid by my revered Master with great care and understanding but also competent to be a future guide, as he is an ideal seeker. He is capable of providing the right direction to the entire *Satsang* family. He gets so engrossed in taking care of the seekers coming from other places that he forgets about his own sleep, thirst, hunger or other comforts. During the annual functions of *Satsang* (*Urs* or *Bhandara*) and during the camps, he has been seen going without sleep for three-three nights.

At times he has offered his own bedding to the guests and he slept on a piece of sacking, but no one has come to know of it. He has many facets of his life.

It is a coincidence that my daughter-in-law too is a true companion to him and his close associate. She herself bears with all difficulties and feels elated in serving the *Satsangis*. Two wives of Ch. Jagmohan Narayan have already died and she is his third wife, who is equal to him in modesty, virtue and service. God may bless them with long life. She does not have a child yet. No one knows the ways of the Almighty as to when He may shower His grace on this couple and bless them with all the happiness.....”



Samadhi of Mahatma Shri Jagmohan Narayanji (Fatehgadh)

Mahatma Shri Jgmohan Narayanji was later blessed with two sons, Mahatma Shri Akhilesh Kumarji and Mahatma Shri Dinaysh Kumarji, both of whom contributed their might in carrying on the mission forward. Mahatma Shri Dinaysh Kumarji is carrying on the Satsang at Fatehghadh at Lalaji Nilayam (his residence, where his grandfather Mahatma Shri Ramchandraji Maharaj lived till he breathed his last) and also bringing forth the literature that was not available in public domain so far.

By the grace of God, Mahatma Shri Jgmohan Narayanji was authorized to impart training- 'Izazat Talim'-to others in the very year when Mahatma Ramchandraji Maharaj left this mortal world, i.e. in the year 1931 and was later given the complete authorization by Maulvi Abdul Gani Khan Sahab (Rah.) on 10 September 1931, after the death of Mahatma Shri Ramchandraji Maharaj. He proved to be a worthy son, true to the expectation of his father and looked after the Satsang at Fatehghadh for more than twelve years. He passed away on 28 August 1944. His Samadhi is built alongside the Samadhi of his father in Fatehghadh on the road leading to Kanpur in Nivediya, about two KMs from the main city.



Mahatma Shri Jagmohan Narayanji (1901-1944)

Mahatma Dr. Chaturbhuj Sahayji

“A seeker should try and strike a balanced equilibrium between *Karma*, *Upasana* and *Gyan* (action, devotion and knowledge)”-Mahatma Dr. Chaturbhuj Sahayji

Mahatma Dr. Chaturbhuj Sahayji was one of the main disciples of Mahatma Shri Ramchandraj Maharaj of Fatehgadh (Janab Lalaji Maharaj). He was born in a village called Chamkari in Etah, Uttar Pradesh on 3 November 1883 in a well to do, pious, and orthodox Kulshreshtha family. His father Shri Ramprasadji was an ascetic and a renowned astrologer, who also authored books on astrology. His father took good care of his education and he was taught Urdu, Persian, English, Hindi and the Sanskrit languages. Later he studied medicine at Agra Medical College and practiced as a doctor and came to be popularly known as ‘Dr. Chaturbhuj Sahay’.

Mahatma Dr. Chaturbhuj Sahayji was a family man. He was married to Smt. Indira Devi. They were blessed with three sons and two daughters. His sons Dr Brijendra Kumar, Shri Hemendra Kumar and Dr Narendra Kumar assisted him in promulgating and spreading his mission.

His parents died when he was fourteen and, therefore, he had to move to Fatehgadh where his maternal grandparents lived. He lived in Fatehgadh for many years. The Holy Ganges was close to their house. Mahatma Dr. Chaturbhuj Sahayji often used to go there for recreation in the evenings. There he also had opportunity to interact with Sadhu-Sanyasis (hermits). He liked their company and to talk to them. He learned from them various techniques of Pranayam (breathing exercises) and Yoga, including the Hatha Yoga and he also practiced them, but this did not satisfy him.

Mahatma Dr. Chaturbhuj Sahayji was, however, impressed by the principles of Arya Samaj. Many of his friends were followers of Arya Samaj and they used to serve others and help the needy. He also joined Arya Samaj and started helping his friends in the cause of Arya Samaj. He was an active member of Arya Samaj in Fatehgadh and Agra. He was, however, disenchanted from Arya Samaj because of their in fights for power and authority and distanced himself from Arya Samaj.

When he was about twenty-seven he had the fortune to meet his Master, Mahatma Shri Ramchandraj Maharaj in the year 1910-11. Being a doctor, his profession led him to the pious feet of his Guru. Mahatma Shri Ramchandraj Maharaj's wife was taken ill. He visited her as a medical practitioner and continued to visit them for about two years. While the simplicity and noble conduct of the family impressed him, he was not aware that Mahatma Shri Ramchandraj Maharaj was a great saint. Considering his spiritual inclination, Mahatma Shri Ramchandraj Maharaj, however, revealed his true self to him and took him under his spiritual tutelage in the year 1914 and initiated him in the Order.

He was one of the senior most disciples of Janab Lalaji Maharaj. He received the *Izazat* (authorization) in the year 1921 and returned to his native town Etah. A few years later, in late 1920s he began to organize his independent Satsang. In the year 1930, he celebrated the

first *Bhandara* on the day of Mahashivratri in which Janab Lalaji Maharaj participated. He devoted his life for the spiritual uplifting of mankind and following the directions of Janab Lalaji Maharaj, he made a lot of efforts to spread the divine message of Janab Lalaji Maharaj to as many people as possible. He started a number of spiritual publications for the benefit of the common people and as desired by Janab Lalaji Maharaj he also translated the core principles of Janab Lalaji's mission in Hindi, which were originally in Urdu so that these principles could be easily understood by common people.



Satsangis of Mahatma Shri Ramchandraj Maharaj (Fatehgadh)

These principles are:

- 1) God is energy. He has no name or form. He can be called by any name.
- 2) To seek God one need not renounce family life and wander in the forest; one can live at home and still reach God.
- 3) You have not seen God. Take the help of someone, who has attained the God. He alone can help you to reach God.
- 4) Infuse inner happiness into your life, it is a divine virtue.
- 5) 'Gyan' (knowledge) is the source of peace and it is within you. One should, therefore, not look outside for peace but make internal effort
- 6) Attend to your worldly duties but spend some time in making effort for spiritual progress by forgetting the world.
- 7) Earning the livelihood through honest means and avoiding wastage of time are very important for spiritual seekers.
- 8) Knowledge is infinite. If one Guru could not lead to attaining complete knowledge, seek the guidance of another Guru. However, after finding a fully self-realized Guru one should not seek another Guru.
- 9) Attend to all worldly chores but in the spirit of service and not as owner.

- 10) Live in this world as a guest. Think of everything as belonging to someone else. Leave "me and mine," and learn the lesson of "you and yours".

Mahatma Dr. Chaturbhuj Sahayji moved from Etah to Mathura in the year 1951 to be closer to his numerous followers living in and around Mathura where he founded Ramashram Satsang, Mathura in the honor of his Master, Mahatma Shri Ramchandraj Maharaj and now the branches of this Satsang are wide spread and lacs of people are reaping the benefit, mainly in the North and Central India. The main emphasis of Mahatma Dr. Chaturbhuj Sahayji was on striking a balanced equilibrium between *Karma*, *Upasana* and *Gyan* (action, devotion and knowledge).

He passed away on 24 September 1957 at the age of seventy-three and his Samadhi is located in Mathura.

Pundit Mihilalji, a learned Brahman, was one of his main disciples and his spiritual heir. The then President of India Dr. Rajendra Prasad had heard of Pundit Mihilalji and visited him once. His paraphernalia stayed out. The dialogue which transpired between them was reported in the magazine 'Sadhan' to be something as under:

Dr. Rajendra Prasad :- Have you seen the God.

Pd. Mihilalji :- Yes, Your honour.

Dr. Rajendra Prasad :- Can you show 'Him' to me.

Pd. Mihilalji :- Yes, your honour.

Dr. Rajendra Prasad :- When can you show 'Him' to me.

Pd. Mihilalji :- Whenever you want.

Dr. Rajendra Prasad :- Can you show just now.

Pd. Mihilalji :- Yes, your Honour.

Pundit Mihilalji then asked Dr. Rajendra Prasad to close his eyes for meditation. They sat in meditation for about 15 minutes. After the meditation Dr. Rajendra Prasad's eyes were full of tears and he remarked, "Now it is too late for me in my life. I wish I had met you a few years earlier."



Mahatma Dr. Chaturbhuj Sahayji (1883-1957)

Paramsant Thakur Ramsinghji

“PIR SE ULFAT HO MUJHKO HOON FANAFIL SHEIKH MEIN,
YA ILAHI! THAKUR RAMSINGHJI MERE GURU BHAGWAN KE VASTE”

(Bless me with true love and merger with my Sheikh,
For the sake of my Master my God, Thakur Ramsinghji)

Paramsant Thakur Ramsinghji Sahab was a dear and one of the foremost disciples of Mahatma Shri Ramchandraj Maharaj (Janab Lalaji Maharaj). He established the ideals of Sufi conduct and devotion by setting his own example. He was born on 3rd September 1898 in the village Manoharpura in a Raulot Bhati family of Rajputs. His father Thakur Mangal Singhji was a religious and devoted person. He served the Jaipur State in the capacity of the ‘Guardian of the Fort’ (*Kiledar*). The then King, Maharaj Madho Singhji had a lot of regards for him. Thakur Ramsinghji’s mother also was a very religious and pious lady. The religious bent of the mind of his parents had its influence on their son-Thakur Ramsinghji. Thakur Mangal Singhji used to have glimpse of Lord Ram and Sita in meditation. He once mentioned this to his son, which aroused a desire in his son also to obtain a glimpse of Lord Ram. He, thus, right from the childhood got deeply interested in religion.

Thakur Ramsinghji was admitted to the Nobles School in Jaipur, where he learnt Urdu, Persian and English besides Hindi. Later he was employed in the Police Deptt. of Jaipur State. He joined as a constable and through his honesty, sincerity and hard work rose to the post of ‘*Thanedar*’ (Station-in-charge or Sub-Inspector of Police) before retiring from the police service in the year 1944 at the age of forty-six to devote himself completely for the mission of his Master. The Police Department those days was known for its atrocities with hunters and shoes decorating the walls of Police Stations. Thakur Ramsinghji, however, was an exception, who treated all, including those locked up in his Police Station, with all humility and dignity. He would cook his food himself and would offer the same first to those in the lock-up, before eating himself. On tours often he spent his own money for the food for his subordinates. He would not allow them to use any unfair means or to ask anyone to look after them. He did not even hesitate in cleaning his office. He had developed a habit of refraining from accepting any service from others but he himself always served others with no expectation whatsoever.

Bribe was unknown to him and he would not let any of his subordinates to indulge in any corrupt practices. He never gave a beating or applied force against any accused. His cordial behaviour had made his personality so impressive that even the dreaded criminals were not left unmoved and accepted their guilt voluntarily. He had such firm faith in the divine order that even in the toughest situation he never lost his cool, nor he ever got disappointed. He always followed the path of his duty with utmost simplicity and self-confidence. He did not allow his sub-ordinates or anyone else to carry even his luggage. If anyone offered him lift, he would insist on payment of the fare or otherwise refused to take lift. If someone refused to accept the fare, he will insist on being dropped back from the point from where he was given the lift and thus compelled one to accept the payment.

Thakur Ramsinghji never used any force or coercion or induced any accused. He was a man of integrity and courage, always standing for truth and honesty. Often he had to come to

Jaipur for appearing in the Court. On the days, when in the evening he used to go to his residence in Sanganer, he did not claim the daily allowance for that day. He always spent money with great care and the money thus saved was spent for helping others. If any counterfeit coin came to his hand, he used to bury that under the ground. He never used any improper method for any purpose. Until he was fully convinced, he never took anyone as guilty and produced an accused in the Court only after he had gathered all evidence against him and he was convinced of his involvement.

He had become a legend during his tenure in the Police Department. No one ever expected such a person to be serving in the Police Department. The influence of his personality was also visible on his camel, which, it is said, also did not eat anything offered by others. It had become famous for him that he would not drink water, even from a well, unless he had paid for it and had left some money there.

Thakur Ramsinghji had a heart full of compassion. He took a lot of interest in growing trees and in feeding birds. He turned his village green. Even in the compounds of Police Stations where he was posted, he grew lots of trees and looked after them. If anyone damaged trees, he used to feel pained. Feeding birds was his daily routine. In Sawai-Madhopur, birds even used to pick up raisins from his hands. A part of his income was regularly given to the poor and this was done so secretly that no one would know of it.

One Shri Kishan Chandra Bhargava who was PWI in the Railways gave him a photograph of Mahatma Shri Ramchandrajji Maharaj. Those days he was posted at Palsana. He started meditating on that photograph and started receiving spiritual radiations. He wrote a letter to Mahatma Shri Ramchandrajji Maharaj expressing his inability to personally visit him. Quick came the reply. Mahatma Shri Ramchandrajji Maharaj wrote back to him that he himself was coming to Jaipur and would meet him then. A few days later Mahatma Shri Ramchandrajji Maharaj arrived and when he saw Thakur Ramsingh, he remarked, ‘Ramsingh, you are exactly the same as I had seen you’, though they had never met before. Mahatma Shri Ramchandrajji Maharaj stayed in Jaipur for three days and during this stay he also visited Manoharpura. Thakur Ramsinghji used to say that his condition after his first meeting with Mahatma Shri Ramchandrajji Maharaj was explained by a couplet recited by the tongawala:

‘AJAB TERE ISHQ KA YEH ASAR DEKHTAN HOON,
KI TARAKKI PE DARDE JIGAR DEKHTAN HOON,
SAMAYA HAI JABSE TU MERI NAZAR ME,
JIDHAR DEKHTAN HOON TUJHE DEKHTAN HOON.’

(I see a strange effect of your love that the pain of love in my heart is ever growing. Ever since I have seen you, wherever I see, I see you alone.)

Thakur Ramsinghji used to say that this couplet described his condition exactly. In the first meeting itself he had become ‘one with his Master.’ When after three days Mahatma Shri Ramchandrajji Maharaj was returning, Thakur Ramsinghji presented him a bouquet of roses. Mahatma Shri Ramchandrajji Maharaj blessed him to be a ‘*Fanafil-Murid*’ i.e. ‘a disciple with whom his Master has merged’ and that his fame would spread like the fragrance of roses.

Thakur Ramsinghji thus spent three days with his Guru Bhagwan (he used to call his Master as 'Guru Bhagwan') and in these three days he attained 'oneness' with his Master, the feeling of duality disappeared forever and he was totally absorbed in his Master. Bliss and peace filled his life.

Thakur Ramsinghji visited Mahatma Shri Ramchandraji Maharaj at Fatehgadh also. He then used to smoke cigarettes. When he was attending the Satsang, Mahatma Shri Ramchandraji Maharaj said that he did not like such persons, who indulge in wrong-doing behind his back. He immediately got up and threw away the packet of cigarettes from his pocket and thereafter he never smoked throughout his life.

His devotion with his Master was such that many a times he forgot about his own existence. At times he could not even recall his name. Once he was to give evidence in a Court. When asked for his name, he could not recollect his name. The Court-clerk reminded him of his name. The Judge also was surprised to see such a person.

He was a man of few words and did never speak a lie. Only once did he speak a lie in his life, in Sawai Madhopur to save a Police Constable and he used to say that his Master turned this lie too into the truth. Whatever he had said thinking it to be a lie, had turned out to be the truth.

The saintly behaviour of Thakur Ramsinghji left an unforgettable impression on every one who came in his contact. Many officers from the Police Department were deeply impressed by him, some of whom changed their way of living. These included Dy. Supdt. of Police Kushal Singhji and Supdt. of Police Mool Singhji. Dy. SP Kushal Singh Rajawat was a colleague of Thakur Ramsinghji. They used to study in the same school in their childhood. They also had their Police training together in the Police Lines, Fateh Tiba, Jaipur. Kushal Singhji was the first person who had the opportunity of having the benefit of Satsang with Thakur Ramsinghji. Shri Rajawat was an honest and straightforward officer. As both Thakur Ramsinghji and Shri Rajawat had lot in common, their friendship grew day-by-day. Shri Rajawat however, had only one bad habit of drinking. He was born in a royal family of Mahalan and it was common in that environment to drink with friends and relatives from evening to night. Thakur Ramsinghji one day saw him drinking. He politely told him not to drink. Shri Rajawat, however, laughed it away and in the evening started drinking. After some time Thakur Ramsinghji once again told him to give up drinking. Shri Rajawat retorted, 'You are not aware of the fun of drinking, as you have never drank. Drink one day, the sky will come down to the earth.' Thakur Ramsinghji replied, 'I do drink, but without spending any money and it is much more inebriating.' Shri Rajawat was surprised and enquired whether there was any such drink. Thakur Ramsinghji invited him to come in the evening to taste the same. The same evening Shri Rajawat visited Thakur Ramsinghji, who asked him to wash his hands and feet. After that he sat in front of Thakur Ramsinghji. They started talking and Shri Rajawat started getting inebriated. His eyes closed and voice silenced. He forgot about himself. A divine light engulfed him deep within. He experienced such bliss that his life changed. When his eyes opened, he saw Thakur Ramsinghji smiling. Shri Rajawat caught hold of his feet. It is said that Shri Rajawat for seven days and nights continuously had this

feeling. His friends started asking him whether he was drinking even during the day. Shri Rajawat was the first person to receive the grace of Thakur Ramsinghji. He never drank thereafter. With the passage of time his fame also travelled far and wide and reached the ears of Young Sahab, IGP, Jaipur, who started calling him the second Ramsingh.

Shri Mool Singh Shaikhawat was the Supdt. of Police for Jaipur city for long. Whenever Thakur Ramsinghji visited Jaipur, he generally stayed with him, which brought both of them quite close. Mool Singhji was a cheerful person and used to think Police Service to be a 'tree full of fruits' that could be shaken any time to fill the pockets. Often he used to tell Thakur Ramsingh, 'What kind of an officer are you. You have not made any money even in police service.' Mool Singh ji was a strongly built person and a daring officer. He had earned a name for himself in the Jaipur State as a brave officer. Thieves and dacoits used to shiver hearing his name. Once a dreaded dacoit was surrounded by a Police party but no one dared to catch hold of him fearing for one's life as the dacoit could have attacked the Policeman not caring for his own life. Mool Singhji, all by himself came forward, challenged the dacoit and caught hold of him from behind. Such a brave person, however, had fallen a victim to drinking which had overpowered him. Mool Singhji used to feel sorry and helpless, as he could not restrain himself from drinking.

Once he mentioned about his inability to get rid of this habit to Thakur Ramsinghji. Thakur Ramsinghji told him, 'Kotwal Sahab (SP Sahab), there is one more inebriation, which is more powerful than liquor. The inebriation of liquor has ups and downs but this inebriation once on would never be over.' Mool Singhji requested him, 'Thanedar Sahab, if an affectionate and kind person like you cannot take care of me, who else would do it for me. Kindly give me also a bit of the inebriant that keeps you on.' The arrow had hit the target. The same evening both of them set facing each other on a wooden plank. The meditation started. After about an hour when Shri Mool Singhji's eyes opened, he said with folded hands, 'Today you have given me that nectar which has made me forget myself.' SP Mool Singhji later used to describe his experience in these words, 'I felt as if waves of bliss were rocking me. I had no sense of time and was totally absorbed in that bliss. When (after meditation) I started moving, I was trembling, which had never happened to me before even after drinking a bottle of liquor. I do not know what that godly man had done to me in a day that changed my life. The habit of drinking was over for ever and I started passing my time in remembering the Almighty.'

Thakur Ramsinghji had become a living legend in the Police Department. His reputation as an honest and sincere officer with absolute integrity had reached far and wide in the entire Jaipur State. Even the Courts were not left untouched by it. The Nazim Ikram Hussain of Jhunjhunu was also impressed by him and to such an extent that if Thakur Ramsinghji submitted any inquiry report to him, he would deliver his judgment based on that report without any further investigation. He would not even call many witnesses. Those days, the Nazim of a Nizamat was considered to be a very senior officer for both civil and criminal matters. In one such case the Nazim Ikram Hussain of Jhunjhunu, awarded a sentence to a thief only on the basis of the statement of Thakur Ramsinghji. An appeal was filed against this order in the Chief Court of Jaipur State. The famous Chief Justice Shri Sheetla Prasad

Bajpai of Jaipur State heard this matter. After hearing both the sides, Chief Justice Bajpai maintained the sentence, disagreeing with the defence argument that a person cannot be convicted on the basis of a statement of a Police Officer alone and that there was no provision for such an action in the Criminal law. He discarded this argument saying, “The statement in this case has been made by Thakur Ramsingh. Those who made Criminal Procedure Code had not imagined of such a Thanedar whose statement carries more weight than the provisions of the Code.”

Once Thakur Ramsinghji was going to Reengus from Jaipur. He had hardly reached the Railway Station that the train started crawling. Somehow he could manage to board the train but could not purchase the ticket. At Chomu-Samod Railway Station, he met the TTI, explained him the matter and requested him to issue a ticket, and if thought fit charge him double the fare, as per the Railway rules. The TTI, however, told him to be comfortable and that he would do the needful. At Reengus Station again Thakur Ramsinghji requested the TTI to issue the ticket. The TTI knew him well and used to respect him as an ideal man. He somehow managed not to issue the ticket in spite of his insistence. Seeing no other way out, Thakur Ramsinghji came to Khatu Shyamji where he was posted. After sometime, he was to go to Jaipur. He came to Reengus Railway Station and asked his camel-rider to buy two tickets for Jaipur. The Camel-rider was confused and could not understand why he was asking for two tickets. He, however, bought two tickets and handed them over to Thakur Ramsinghji, who kept one ticket carefully in his pocket and torn away the other ticket. A person knowing him was standing near-by. He asked him the reason for doing so. Thakur Ramsinghji smiled and said, “The money due to Railways has been paid to theme.”

A young man from Shaikhawati used to visit Thakur Ramsinghji at City Palace, Jaipur, where he stayed while camping in Jaipur. Once when this man reached City Palace, Thakur Ramsinghji was not available. Whenever Thakur Ramsinghji used to go out of Jaipur, he used to indicate this on a slate. The young man noticed that Thakur Ramsinghji had written on the slate that he is going to his village, but it was not mentioned when he will return. The young man was upset. When he was going back, he came across an acquaintance, a Police Officer. He also did not know the address of the village of Thakur Ramsinghji but he recalled that opposite Jaipur Railway Station and near the Old Powerhouse, Shri Harnarayan Saxena resides, who may perhaps know the address of Thakur Ramsinghji’s village. Next morning the young man reached Saxena Sahab’s house where *Satsang* was about to start. The young man also sat down for meditation. When he opened his eyes after the meditation was over, he found to his surprise Thakur Ramsinghji sitting over there. Saxena Sahab also noticed him, welcomed him and requested him to bless all those present. The *Satsang* continued for some more time in the presence of Thakur Ramsinghji. When he was about to leave, he called the young man, took him to a corner and told him, ‘I have come here because you remembered me.’

One *Satsangi* mentioned an incidence concerning Thakur Ramsinghji in his diary as under: In the diary he has referred Thakur Ramsinghji as ‘Ram-Mahashay.’

“11 June, 1963. It is evening; Ram Mahashay is sitting quietly on the floor with an expression of peace on his face. Satsangis are enjoying his company. One by one all of them then left. Today is Tuesday. Satsang takes place on Tuesdays at Judge Sahab’s residence. Ram Mahashay is reminded of Tuesday. He says ‘Come on, we shall go to Judge Sahab’s house.’ From City Palace, walked on foot to Subhash Chowk at Judge Sahab’s residence.

It is summers. The Satsang is being held on the open roof on second floor. The entire roof is occupied by Satsangis. Ram Mahashay climbed up the stairs and as he was about to sit in the back that Judge Sahab spotted him. Judge Sahab stood up with folded hands and with him all other Satsangis also stood up. Seeing this Ram Mahashay very politely requested, ‘Please take your place. There is no need to get up in His court.’

Judge Sahab smilingly replied, ‘If a courtier of His court comes, one has to stand up.’ By then Judge Sahab had reached near Ram Mahashay, who for some time with folded hands looked at Judge Sahab. This was a rare scene to be witnessed. He was humility personified, which filled the heart with an unexplainable joy. A couplet of Saint Kabir occurred in mind:

‘KABIR CHERA SANT KA, DASAN KA PARDAS,
KABIR AISE HO RAHA, JYO PAON TALE GHAS.’

Judge Sahab requested Ram Mahashay to sit in the front but he did not agree and sat behind all Satsangis. Judge Sahab also sat down there and requested all Satsangis to turn towards Ram Mahashay. There was silence for some time. These moments of silence were more valuable than any discourse. Everyone was quiet and Ram Mahashay was getting absorbed deep within. The Satsang went on like this for some time.

Ram Mahashay participates like this only at times. His arrival had suddenly sparkled everything. A little later Judge Sahab requested him to say something for the benefit of those present. Ram Mahashay told a story and then mentioned that one should try and bring about his wife to think alike and make her a companion on the Way. Then there was a silence for some time. Thereafter he said, ‘The One we are searching is within us. One has to develop love for Him. If we move two steps towards Him, He moves four steps towards us, as He is the *Param-Pita* (Creator of all). One has to look within and develop love for Him. His remembrance should be continuous.”

During the *Urs* (annual functions), Mahatma Shri Ramchandrajji Maharaj used to get up very early in the morning and used to clean toilets drawing water from the well, all by himself. Once Thakur Ramsinghji saw him cleaning the toilets and offered to assist him but Mahatma Shri Ramchandrajji Maharaj did not allow him.

After the death of Mahatma Shri Ramchandrajji Maharaj Thakur Ramsingh ji used to attend the annual *Bhandara* of his Guru Bhagwan. He used to carry two new towels, a big towel and a small towel. With the bigger towel he used to clean his Guru Bhagwan’s Samadhi and then used that towel for himself. When this towel was worn out, he would make a rope of it and use it for hanging clothes on it. The smaller towel he used to keep on his pillow as if he was sleeping in the lap of his Master, whom he addressed as Guru Bhagwan.

He also used to pull water from the well for other Satsangis throughout the day not allowing anyone else to share this burden.

Once Mahatma Shri Ramchandraj Maharaj fell ill. Thakur Ramsinghji was with him in Fatehgadh. He desired to take his Guru Bhagwan's illness on himself and tried to use his will power but he did not succeed. Later on 2 June 1931 he wrote a letter to Mahatma Shri Ramchandraj Maharaj. He wrote in the letter about it to his Guru Bhagwan stating that, "My Lord! You listen to all your servants immediately and remove all their afflictions but your honour is not keeping well. This humble servant is greatly pained at it. O The Merciful! Bless this humble servant with this capability that he may bear gladly at least your suffering himself." In reply Mahatma Shri Ramchandraj Maharaj wrote him a letter on 30 June 1931 saying that he was happy to receive his letter.

In Jaipur Mahatma Shri Ramchandraj Maharaj had visited the residence of Thakur Ramsinghji in Sanganer. Many years later, Mahatma Shri Dinaysh Kumarji, grandson of Mahatma Shri Ramchandraj Maharaj visited this house when he was a young child. When he was in a room on the first floor of this house, he felt as if the floor was shaking. He mentioned about it to Thakur Ramsinghji Sahab saying that he was afraid that the room might fall. Thakur Ramsinghji replied, "Hujurewala (Mahatma Shri Ramchandraj Maharaj) has put his feet in this room. This room would never fall." Such was his faith in his Guru Bhagwan.

Thakur Ramsingh ji graced the humanity with his physical presence till 14 January 1971. His Samadhi is situated in a farm near Jaipur Airport in village Manoharpura, Jagatpura, Sanganer, Jaipur.

Some of his main sayings/teachings are given below:

Live in the world but be detached from it like a water bird, which is completely dry when it flies out of the water.

God is the Supreme Father and no father wants to see his children unhappy. He does everything to see us happy.

God looks at the emotions (feelings, intention) and He is lured by love. No one knows what may please Him.

Like a wife lives in her in-laws house and relates herself and serves everyone there because of their relation with her husband, in the same manner we should also relate the whole world with Him and feel His Presence in everyone.

Being jovial and lively is a great treasure. Life means being lively; those, who are always unhappy live the life meaninglessly. We are a part of the Divine, our sadness saddens the Supreme Soul. One should live happily the way He keeps. He knows what the best is for us. One should, therefore, surrender to His will. He takes all care of us.

One should fully depend on *Satguru*. Making effort is the duty of man and to rest assured having full faith in God is surrender.

All the Sadhan-Bhajan (all spiritual practices and effort) is for unwinding the mind. The need is to surrender to Him; even the mind should also be surrendered to Him. This should be attained within this life itself.

One should be aware of his faults, keep remembering Him and keep praying for His Grace. It is enough.

Contentment is a great boon. One should be thankful to Him in all situations. One should feel His Grace in everything.

Be happy and make others happy. Grow yourself and help others grow.

This is the path of love and surrender. One should obey the Master rather than doing what one wishes. Love makes the path easy. Love is strange; it crosses the barrier of the seven skies (the seven spiritual chakras, solar plexus) and reaches the Beloved. True love is divine attribute. Love for *Satguru* means his remembrance, his thought occupying the mind and it connects the mind with him like an electric connection and the goal is attained easily.

If we take a step towards Him, He takes hundred steps towards us since He is the Supreme Father and He looks for intention.

A seeker should sit in meditation for 15-20 minutes both in the morning and evening. Meditation means to seek grace of the Master intently. One should think that grace is flowing from his heart and illuminating every cell of seeker's body. His Grace and Mercy has taken us in His fold. One should forget oneself and identify with the Master.

Fix some time for meditation. By sitting in meditation at the appointed time, one starts feeling as if he is sitting in meditation even before the arrival of that time. Reduction in unnecessary thoughts entering the mind is an indication of making progress.

One should not keep repenting on the past. When ill thoughts occupy the mind, one should remember the Master or the God and the thoughts would disappear.

Fear of fear frightens the weak. The true fear is the fear of love (not to incur annoyance of one's Beloved).

During meditation if one's mind gets so occupied by any thought that he is not able to throw it out, one should immediately open his eyes and remember the Master or God in heart.

If one visits some saint or Mahatma, one should keep one's Master in mind. It protects him.

Faith is the most important amongst all other things. If one has firm faith and attends to one's duty with the right intention, the God takes care of his well-being.

One should eat from honest earnings. Purity of food has its effect on the soul. One should eat in His remembrance. Remembrance converts both eating and sleeping in *Bhajan* (devotion).

Gruhasth (family life) itself is '*Panch Tap*' or '*Panch Dhuni*' (leading a family life sincerely in itself is observing all austerities and self-mortification). Discharging the worldly obligations properly is a great penance. Treating everyone appropriately is like worshipping the God.



Samadhi Mandir of Paramsant Thakur Ramsinghji (Jagatpura, Jaipur)

When He takes care of even foes, how would He forget His friends?

Never take pride in good deeds or in good thoughts. Pride makes one fall. Humility invites grace.

One becomes what he thinks. One should, therefore, keep his Master or the God in mind; it results in grace being showered automatically.

Sufi is one, who is absorbed in the love of God. But a true lover keeps his love a secret and does not reveal it. In love all the distance is travelled effortlessly. And it is also equally true that love can never be kept a secret.

The world is a garden of God and the saints are the gardeners, who keep it clean and ensure its fragrance to continue.

Physical abnegation is not true abnegation. True abnegation is by heart. Excess of anything is not good. One can make spiritual progress while discharging all obligations of his family life.

Serving others is a great virtue. One, who is recipient of His Mercy, he alone entertains the idea of serving. Serving all the creatures, the whole world, is the true service to God.

Where one worships, all the inauspiciousness of that place is removed.

Correct yourself first, then the family members, then neighbours and thereafter others.

God is present in every particle. It is only a question of faith. If one seeks Him earnestly, He is there.



Samadhi of Paramsant Thakur Ramsinghji Sahab (Jagatpura, Jaipur)

Sadhana (spiritual effort) means going within from outside and getting absorbed in that. This is the real goal of life.

One should pray, “Thy will be done, make me obey you, and give me Your love.”

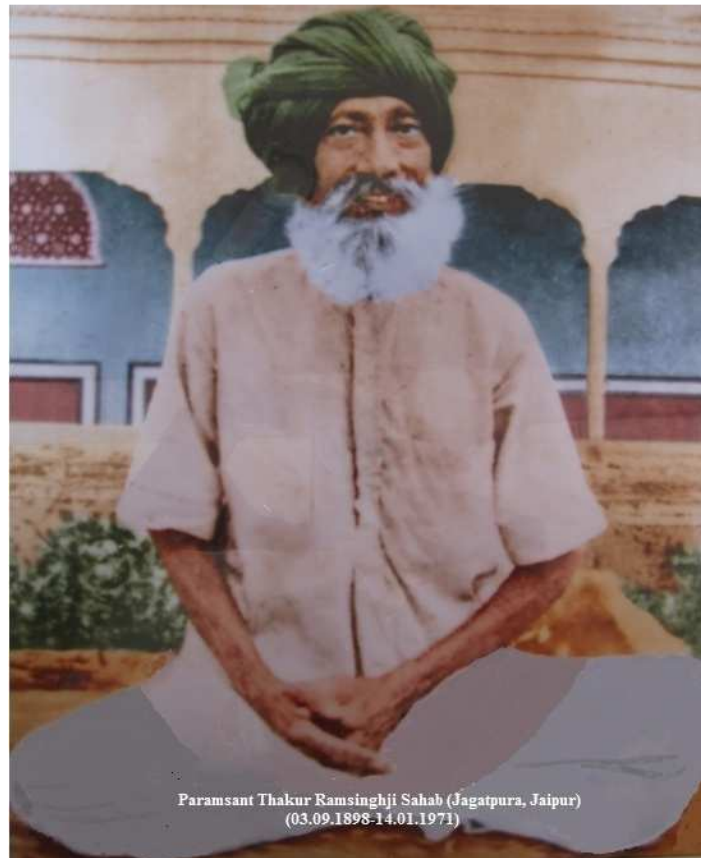
The Supreme Being cannot be reached through any effort, but only through Master’s grace. Only then one experiences Him. One, who garners love for his Master in his heart, God gets pleased with him. All the veils then start lifting.

God is not lost anywhere that one needs to ‘search’ him. The biggest illusion is to consider that He is away from us. Having firm faith in His Presence at all places and at all the times, is true Sadhana.

“Guru Bhagwan used to say that all that is there in the scriptures is there in the hearts of saints but what is in their hearts cannot be found in scriptures even on making an effort.”

The essence of all Sadhana is 'love for the Master', i.e. continuous remembrance of Master. This remembrance has a simile in the state of mind of a cashier, who has forgotten the key in the lock of the cash-chest. His attention would be constantly affixed on the key, wherever he may go or whatever he may do. Similarly a mother's attention is constantly fixed on her child though she may be attending to any chores.

By remembering *Satguru*, his qualities start appearing in the disciple and he is protected. He starts looking within and becomes an introvert.



Mahatma Shri Ramchandraj

(Babuji Maharaj)

“I became ‘Thee’ and Thou ‘I’. Now none can say that I am other than Thee or that Thou art other than me.”-Babuji Maharaj

Mahatma Shri Ramchandraj of Shahjahanpur, popularly known as Babuji Maharaj was one of the main disciples of Janab Lalaji Maharaj. He was born in Shahjahanpur, Uttar Pradesh on 30 April 1899. His father was a great scholar and practiced law. He took special care of his son’s education and taught him English, Urdu and the Persian languages. Babuji Maharaj, however, had spiritual inclination right from his early childhood. He had no impulsive craving for food and would partake of food only when offered with love and dignity and he was balanced but sensitive by nature.

After completing his education, he was employed as a court clerk in the district court of Shahjahanpur. A clerk in local dialect is known as ‘Babu’ and it was this profession which gave him his nick name ‘Babuji Maharaj’. He was married to Smt. Bhagwati at the age of nineteen and they were blessed with four sons and two daughters. He lived the life of an ordinary family man taking it to be the best training ground for spirituality. For him material and spiritual life were like the two wings of a bird, which should go hand-in-hand, as the family life provided the best environment to learn the twin virtues of love and sacrifice.

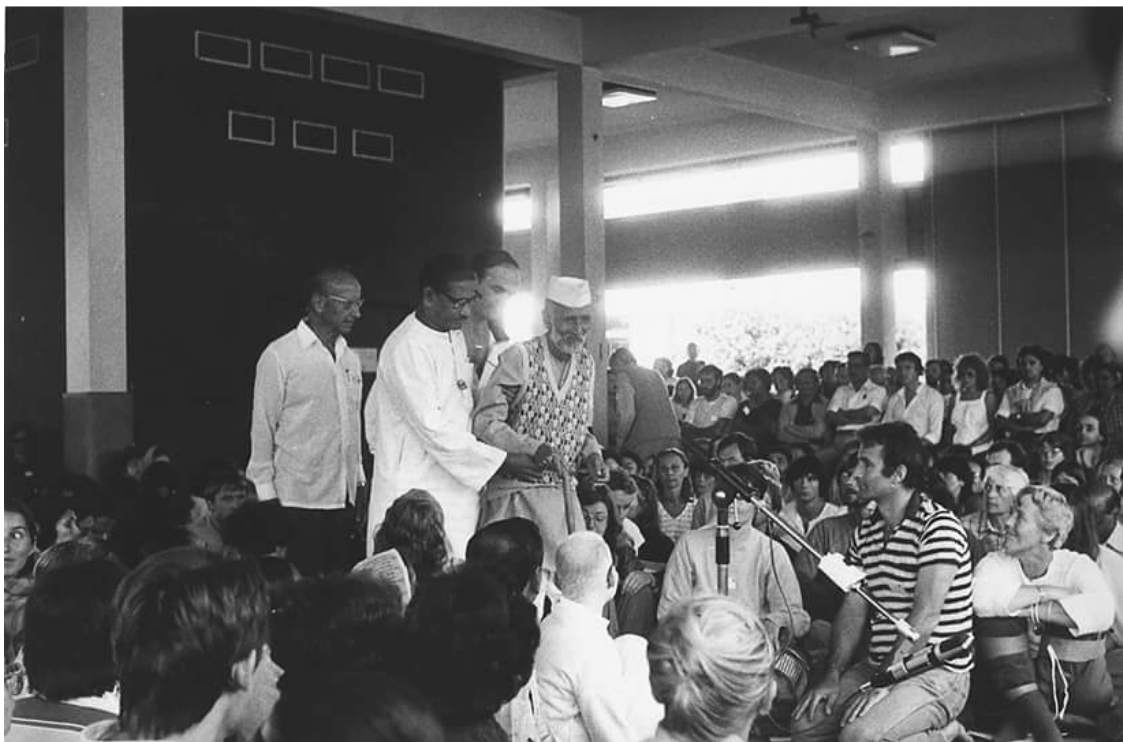
In the beginning Babuji Maharaj engaged himself in various devotional practices and certain yogic exercises. At the age of nine he read Gita but it did not satisfy him. Later he started worshipping Lord Ram but that also did not satisfy him, as it did not produce any substantial change in his internal condition. He had an urge in him to know the real nature of God. This led him to develop interest in philosophy but he wanted to think independently and develop confidence in himself. He also laid a lot of stress on honesty and commitment, which he said were important to succeed in any field, even for the realization of God. He also thought that concentration and will power could make anything possible. Once the Head Master of the school where he was studying started feeling severe colic pain. Babuji Maharaj caught hold of his thumbs and started telling him suggestively that his pain was gone. Soon the Head Master was relieved of the pain and fell asleep.

At the age of 23, on 3rd June 1922 he, however, met his spiritual Master by the same name viz. Mahatma Ramchandraj Maharaj of Fatehghadh alias Janab Lalaji Maharaj, who was also related to him. He was asked to meditate by Janab Lalaji Maharaj and he experienced that he was raised to a certain spiritual level and this feeling persisted for several days. He was convinced that he had found his Master. Babuji Maharaj, however, met him only on a few occasions but he garnered love for him in his heart. This love fructified in a bond between them, which Babuji Maharaj himself wrote in his words: “I went on with it regardless of all

other things till I reached the level expressed by my Master in the following words in a dream when he left the mortal frame: I became 'Thee' and Thou 'I'. Now none can say that I am other than Thee or that Thou art other than me."

Babuji Maharaj believed that every human being had a right to make spiritual progress and should be helped freely to attain it. The ultimate goal of human life is to realize the Truth and attain complete unity with the Divine, which was attainable in a single lifetime for any sincere seeker, if he was under the tutelage of a capable living Master and followed his guidance. For him a true Master was a true servant, who served his disciples by cleaning them from within, which enabled them to perceive the divine radiance in their hearts.

According to Babuji Maharaj seekers encounter three obstacles on their way to self realization. These are lack of serious attempt; distraction and lack of belief in one's own capability. Everyone has shortcomings and faults, no one is perfect. One should, therefore, pray the Master to remove his imperfection and keep on making effort to make spiritual progress. One should seek forgiveness for the past mistakes but live in present and let not the past ruin the present.



Babuji Maharaj with Satsangis

Babuji Maharaj wrote, "The end of religion is the beginning of spirituality, the end of spirituality is the beginning of reality, and the end of reality is real Bliss. When that too is gone, we have reached the destination."

He founded the Shri Ram Chandra Mission in honor of his Master, Janab Lalaji Maharaj in the year 1945. He was of the view that cast, creed, religion, gender or nationality was no bar for attaining spirituality. He, therefore, promulgated the mission of his Master freely under the aegis of the Shri Ram Chandra Mission giving it a new name 'Sahaj Marg'. At the core of 'Sahaj Marg' is '*Pranahuti*' meaning thereby transmission of spiritual vitality by the Master or preceptor to the seekers. The Master being at a higher spiritual energy level, the spiritual radiations flow from him to the seekers because of his will power and energise the seekers. He traveled to Europe and America for this purpose with Shri Parthasarathi Rajagopalachari (popularly known as Shri Chariji), who succeeded him as his spiritual representative and the President of the Shri Ram Chandra Mission. Presently the mission has its branches spread in most parts of the world with millions of *Abhyasis* (seekers).

He passed away in April 1983 and his Samadhi is located in Shahjahanpur, Uttar Pradesh.

The Ten Maxims of Sahaj Marg are:

1. Rise before dawn and offer your prayer and sit in meditation at a fixed hour, preferably completing them before sunrise. Have a separate place and seat for meditation. As far as possible, develop the habit of sitting in one and the same posture. Give special attention to purity of body and mind.
2. Begin your meditation with a prayer for spiritual elevation. Offer your prayer with a heart filled with love.
3. Fix your Goal, which should be complete oneness with God. Rest not till the goal is attained.
4. Simplify your life in tune with Nature.
5. Always be truthful, accept afflictions as coming from God for your own good and be thankful to Him.
6. Know all people as thy brethren and treat them as such.
7. If you are wronged by someone, do not wish for revenge. Instead, think this comes from God and be grateful.
8. Eat in remembrance of God and live on honest earnings.
9. Mould your character and conduct in such a way that it rouses a feeling of love and piety in others.
10. Before sleeping repent for any wrongs committed during the day. Seek forgiveness and resolve not to repeat the same. Sleep in His remembrance.



Mahatma Shri Ramchandraji (Babuji Maharaj)
(1899-1983)

Mahatma Dr. Chandra Guptaji

“YA ILAHI! ATA KAR APNI RAHMAT HAM SABKO TU,
MAHATMA RADHA RAM AUR PIR SAHAB KE LADLE DR. CHANDRA GUPTA KE VASTE”

(Bless us all with Your Grace, O God!

For the sake of Dr. Chandra Gupta beloved of Radha Ram and Pir Sahab³⁸)

Mahatma Dr. Chandra Guptaji was duly initiated and accepted as his disciple in the year 1958 by Mahatma Shri Radhamohan Lalji Sahab. Though Dr. Chandra Gupta was initiated by Mahatma Radha Mohan Lalji, Paramsant Thakur Ramsinghji on his own came looking for him and showered his grace on him and his family and at one point of time told him that ‘You are my blood now’ and asked him to carry forward the mission of the elders of the Order. Dr. Chandra Guptaji thus was blessed with the *Nisbat* (spiritual nexus) of both Maulana Fazl Ahmad Khan Sahab and Maulvi Abdul Gani Khan Sahab, the worthy disciples of Hajrat Maulvi Ahmad Ali Khan Sahab (Rah.) through Paramsant Thakur Ramsinghji Sahab and Mahatma Shri Radhamohan Lalji Sahab respectively.

Right from his early childhood Dr. Chandra Gupta had spiritual inclination. He used to worship Lord Hanuman and used to visit saints and Mahatmas. He also used to help the needy and looked after unwell or wounded birds and animals.

He was born on 12 February 1916 in Maham, Rohtak. His father Lala Niranjan Lal though belonged to Raja Todarmal’s family but with the passage of time the family lost their royal inheritance. The family was given the title of ‘Raibahadur Raichaudhary Kanoongo’ and had lot of property but due to lack of proper care and attention all that was taken over by others. His mother Smt. Parvti Devi was a pious and virtuous lady. She was a devotee of Lord Hanuma and used to read Ramayana. It was she, who was the source of inspiration for the spiritual inclination of Dr. Chandra Gupta.

Dr. Chandra Guptaji was the youngest son of the family. His eldest brother Shri Kalyan Chandji was a Mahatma, who was a yogi in his previous births, died at a young age. When Dr. Chandra Gupta was about two years old, he was blessed by Shri Kalyan Chandji saying that, ‘You are mine.’

Dr. Chandra Gupta spent his childhood days in difficulties. His mother expired when he was a young child and his father Lala Niranjan Lal also had no fixed source of income. He frequently changed his job.

Dr. Chandra Gupta studied up to Metric and thereafter he was employed in the Accounts Office in Bikaner. After some time when this office was divided in various departments, he was transferred to the A.G.Office in Jaipur. He came to Jaipur in 1949 and lived in Jaipur till last.

³⁸Radha Ram and Pir Sahab-Mahatma Shri Radhamohan Lalji, Paramsant Thakur Ramsinghji and Maulvi Abdul Rahim Sahab alias Pir Sahab.

In the year 1926-27 plague took Rohtak in its fold. Dr. Chandra Gupta was then around 10-11 and he was also caught by plague. Doctors used to visit every house freely. Dr. Chandra Gupta had very high fever (105 degree) and there was no chance of his survival. In his own words: “In a state of unconsciousness, it appeared to me that my back was resting on a sword and many people had gathered around to beat me with sticks. There was no one to save me. It was a scene that depicted that one reaps the harvest that one sows. Just then a saint in causal body appeared, whose charm was beyond description. He took me off the sword. All those who were standing around ran away. Thereafter the saint also disappeared, but left behind his memory in my mind forever. When I regained consciousness, I had recovered from plague. I had the fortune to have a glimpse of that saint twice more in my life.”

Dr. Chandra Gupta took that saint as Lord Hanumanji and started meditating on him, which he continued till 1958-59 and later when he met with his Guru Bhagwan, as indicated by that saint, he stopped receiving instructions from him, as he (the saint) had assigned his duty to Mhatama Radhamohan Lalji Sahab and Thakur Ramsinghji Sahab. Before this he was guided by that saint like his shadow.

From his childhood Dr. Chandra Gupta worshipped Lord Hanumanji and also benefitted in the company of various saints and Mahatmas. Before he was initiated by Mahatma Radhamohan Lalji he received spiritual help from Sardar Sawan Singhji and Shri Ram Sahayji.

When Dr. Chandra Gupta was about eighteen (1933-35) he had gone to Vyas (Punjab) with his elder sister Smt. Vidyavati where he met Sardar Sawan Singhji, who was heading the Radha Swami Satsang (Vyas). He asked Dr. Chandra Gupta to recite the five worded *Mantra* (Jyoti Niranjana, Onkar, Rarankar, Soham, Satnaam) focussing his attention at the Agya Chakra and meditating on the image of Guru (Sardar Sawan Singhji). Dr. Chandra Gupta, however, said that he did not want to waste his life by meditating up on name or image and urged him to bless with ‘Anahad Nad’, if possible. Sardar Sawan Singhji did not say anything. Dr. Chandra Gupta used to recite the above Mantra at times and used to meditate up on the saint he had seen in his dream when he was suffering from plague. He also gave this five worded *Mantra* to others. As mentioned in his diary he was blessed with the Anahad Nad by Paramsant Thakur Ramsinghji in 1959, after he was initiated by Mahatma Shri Radhamohan Lalji.

Shri Ramsahayji was a follower of the Ramanuj Sampraday and was a great devotee, who observed celibacy throughout his life. He used to live in the neighbourhood of Dr. Chandra Gupta and spent most of his time in reading the Ramayan. For about one year he read over Ramayan to Dr. Chandra Gupta and helped him in developing firm faith in the Divine. Later Dr. Chandra Gupta also made reading Ramayan as an essential part of his life. Dr. Chandra Gupta has mentioned in his diary that after many years in old age he read ‘Ghat Ramayan’ of Sant Tulsidas of Hathras, published in Allahabad, understood the essence of Ramayan and he himself went through many experiences by the grace of his Guru Bhagwan.

In his early days in Jaipur, he lived on Baba Harishchandra Marg. The road leading to Chandpole from Baba Harishchandra Marg has a Hanuman temple on the middle of the road itself. Whenever he crossed the temple Dr. Chandra Gupta used to salute Hanumanji. As a result he acquired a *Siddhi* (occult power). He used to know the number that would win the *Satta* (gamble) next day. He prayed Hanumanji to take that *Siddhi* back and bless him with His true love. From that day he got rid of that *Siddhi*.

In the Naqshbandi Sufi Order there are many such examples where deserving seekers received esoteric knowledge from more than one Sheikh. Master-disciple relationship to a great extent can be compared with that of husband and wife. As for wife her husband is everything for her, similarly for the disciple his Master is everything for him. Even then it is true that because of her relation with her husband the wife is respected and receives the blessings of all the elders of the family, similarly the disciple because of his relation with his Master receives the grace of the elders of the Order and other saints. This is just another form of Guru-Krupa (Master's grace).

There is no doubt that for a disciple the only way to receive the grace is to be wholeheartedly devoted to his Master. Such devotion towards the Master makes the disciple worthy of receiving grace of other saints, as well. Dr. Chandra Gupta was one such fortunate person, who was initiated by Mahatma Shri Radhamohan Lalji but received fully the grace of Paramsant Thakur Ramsinghji Sahab, which his Master Mahatma Shri Radhamohan Lalji termed as 'brotherly behaviour' and later because of Thakur Ramsinghji Sahab he also received the grace of Hajrat Abdul Rahim Sahab (alias Maulvi Sahab and Pir Sahab).

The year 1958 was the most auspicious for Dr. Chandra Gupta when he was initiated by Mahatma Shri Radhamohan Lalji Sahab at the residence of Mahatma Shri Harnarayan Saxena Sahab. He was introduced to the Naqshbandi Order by Shri Sagar Chandji advocate, who was a disciple of Mahatma Shri Chaturbhuj Sahayji.

Mahatma Shri Radhamohan Lalji Sahab did not easily accept anyone as his disciple. Dr. Chandra Gupta requested him for initiation. He, however, declined. Before this he had told people around him, 'A person is coming today, look what he does to me.' Dr. Chandra Gupta caught hold of Mahatma Radhamohan Lalji Sahab, who was sitting on the floor telling him that he could not leave unless he accepted him as his disciple. Mahatma Radhamohan Lalji Sahab smiled and said, 'I shall accept you but this is a costly affair. You will have to buy silk clothes for me and some sweets etc. Come with these things tomorrow and I shall accept you as my disciple.' Dr. Chandra Gupta left for home to consult his wife. It was towards the end of the month and little money was left at home for arranging the required things. Next day when he visited Mahatma Radhamohan Lalji Sahab, he mentioned about it to him and requested to be initiated on his next visit. Mahatma Radhamohan Lalji Sahab smiled and remarked, 'First you ask for love and then tell me to forget you. This is not done. I am not hungry of anything, but love. Go and bring some 'Prasad' (sweets as offerings). I shall initiate you today itself.' Dr. Chandra Gupta was thrilled with joy. He immediately arranged for some 'Prasad' and a garland of flowers. Mahatma Radhamohan Lalji Sahab very kindly took him under his shelter and initiated him.

On being accepted as a disciple, Dr. Chandra Gupta received two blessings; first that the difficulties of ten years be over in one year and second his peace of mind be not disturbed. Then after two-three years Mahatma Radhamohan Lalji Sahab told him, 'You are a *Buzurg* (a revered elder). You need not serve anyone. Let others serve you.' The same words were repeated by Thakur Ramsinghji Sahab. Dr. Chandra Gupta was about to stand up to fetch him some water for drinking that he told him, 'Doctor Sahab, You are a *Buzurg*. Do not serve but let others serve you.'

Mahatma Radhamohan Lalji Sahab used to live in Kanpur. It was not possible for Dr. Chandra Gupta to visit him frequently. He visited Kanpur only a few times. On one such visit he received the blessing that his devotion may grow day and night. One, Shri Gopal ji, a private teacher of English and French, who was also a very good astrologer used to live nearby. Dr. Chandra Gupta's eldest daughter and son took tuition from him. Once he mentioned to them that their father had '*Markesh*' in his hand (a line in the palm indicating certain death) and that he may not survive for long. It was around this time (somewhere in early sixties) that Mahatma Radhamohan Lalji Sahab asked him to visit Kanpur and to participate in the '*Bhandara*.' Dr. Chandra Gupta expressed his inability to visit Kanpur due to shortage of funds. In reply Mahatma Radhamohan Lalji Sahab sent a letter rebuking him. He wrote, "You have expressed some difficulties in attending to the *Bhandara* as you have some debt which will be repaid by March. Sure, we are such savers of money and time that when it is needed we stop religious deeds. We the worldly people attach utmost importance and feel happy in attending to worldly affairs. God may save us from such delusion and give us strength to choose the right path. A '*Bhandara*' attended in the presence of *Satguru* is a great blessing which cannot be compared with attendance at other occasions. I have informed you of the truth, now do as you wish." Dr. Chandra Gupta then arranged for money and visited Kanpur. On the way his bus met with an accident but no one was hurt. When he reached Kanpur, he was having a terrible headache. He straight went to Mahatma Radhamohan Lalji Sahab who offered him tea and some snacks from his own dish and asked him to take rest. He was asked not to attend the Satsang and to avoid black gram in lunch. By evening he was alright. He stayed in Kanpur for 2-3 days. When he returned to Jaipur, the period of danger to his life was over. His Master had saved him from death.

Dr. Chandra Gupta met Thakur Ramsinghji Sahab in the year 1959. He was in touch with Shri Sagar Chandji. Dr. Chandra Gupta was a homeopath doctor. One evening when he was in his dispensary with Shri Sagar Chandji Thakur Ramsinghji visited his dispensary and said, 'Doctor Sahab, doctors can be found easily but not the patients.' Sagar Chandji understood the hint and told Dr. Chandra Gupta that Thakur Sahab has invited you, you should visit him. The real meaning of these words was that the saints themselves search the true seekers.

Although Dr. Chandra Gupta was initiated by Mahatma Radhamohan Lalji Sahab, Thakur Ramsinghji Sahab himself came looking for Dr. Chandra Gupta to bless him with his grace and to help him make spiritual progress. True saints do not discriminate and help true seekers. Dr. Chandra Gupta has written in his dairy that 'After 5-6 months of my initiation, Thakur Ramsinghji took me under his shelter with the permission of 'Munshi Bhaisahab' (Mahatma Radhamohan Lalji). Mahatma Radhamohan Lalji Sahab in this regard wrote to Dr.

Chandra Gupta that this is what a brotherly behaviour is. In another letter he wrote: “Shri Kunwar Ramsinghji is a devotee. He had the fortune of spending time in the company of our *Buzurgs* (elders of the Order). His heart always remains completely filled with divine love. There is not much correspondence with him but he always remains in my thoughts. It is well established that love can never be kept secret.”

Dr. Chandra Gupta used to visit Thakur Ramsinghji almost daily. He was serving in the AG’s office, Jaipur and the office timings were 10 to 5. He used to go to office on his old bicycle, which used to make some noise and this noise was an indication amongst his acquaintances that he is arriving. After returning from office and taking his dinner, he used to go to the City Palace, Jaipur, where Thakur Ramsinghji usually stayed, away from his family in Manoharpura, Sanganer about 10-12 KMs from the City Palace. Thakur Ramsinghji’s eldest son was given accommodation by the then His Highness King of Jaipur in City Palace and Thakur Ramsinghji used to live here in order to facilitate people like Dr. Chandra Gupta visiting him for Satsang. This is an example of saints undergoing sufferings themselves to save and help devotees.

Maulvi Hidayat Ali Sahab was a great Sufi saint of his time in Jaipur. His grandson, Maulvi Abdul Rahim Sahab, was also a great Sufi saint, greatly revered by the Muslim community, not only in Rajasthan but all-over the country and abroad. Thakur Ramsinghji once asked Dr. Chandra Gupta to visit him. He then used to live at Baba Harish Chandra Marg and the residence of Maulvi Sahab was hardly about a kilometre away. He went to see him, saluted him saying that my Master had asked me to visit you. He then returned without much talk. After a few days, while Dr. Chandra Gupta was passing through Khejre Ka Rasta, he met Maulvi Sahab on the way. Maulvi Sahab took Dr. Chandra Gupta with him to his residence and asked him, “What has your Master told you today.” Dr. Chandra Gupta was very bold and a firm devotee of his Master. He followed the instruction of his Master to the hilt. On the first occasion his Master had asked him to visit Maulvi Sahab. Dr. Chandra Gupta had visited him and had returned back without any further interaction. This time he had no such instruction. He told Maulvi Sahab that he had no instructions today. Maulvi Sahab then asked him, “MAANGO KYA MAANGTE HO” (ask me what you desire). He kept quiet as he did not want to ask for anything from anyone except his Master. Maulvi Sahab repeated for a second time and then for a third time. Dr. Chandra Gupta then considered this to be disrespect if he did not answer to Maulvi Sahab this time. He enquired, “Would you give me, whatever I ask.” Maulvi Sahab told him, “Today the sky would come on the earth, ask me, whatever you wish, the Almighty will fulfil your desire.” Dr. Chandra Gupta requested to give him a few minutes. For 2-3 minutes he meditated upon his Master and then said, ‘Kindly fill my heart with love for my Master.’ Maulvi Sahab was very pleased. He embraced him, took his hand in his own hand and told him, “From today I am also your Master.” He not only showered his love and blessings on Dr. Chandra Gupta but also on his entire family and Satsangis whom he took to him.

Dr. Chandra Gupta has mentioned in his diary that, “From the day Thakur Ramsinghji received letter from Mahatma Shri Radhamohan Lalji, he started paying special attention to me. He got me annihilated in Munshi Bhaisahab and started saying that you have become

Munshi Bhaisahab and then he wrote a letter to him for giving *Izazat* (authorization) to me. Then later in 1970 he ordered, 'What you have to do after my death, start it now.' Dr. Chandra Gupta has also written in his dairy that, "Mahatma Radhamohan Lalji Sahab, who was a saint par excellence and was full of splendour (Jalal) initiated me and kept me under the tutelage of Paramsant Thakur Ramsinghji Sahab, who was an incarnation of peace. He (Paramsant Thakur Ramsinghji Sahab) activated my *Qulb* (the spiritual chakra located at the heart) and took all pains to help me cross the fine trap of Illat-Jillat-Killat (sickness, disgrace and scarcity). I mostly remained in the state of Jalal, because of which I earned a bad name also. He asked me to serve Maulvi Abdul Rahim Sahab, who helped me a lot in firming up my faith in my Master and in making me understand that the true service to your Master is to activate *Qulb* of others, the same way as your Master did it for you and then entrust him to your Master and hide yourself. Protect yourself from *Siddhis* (miraculous powers). Help others even at the cost of your own suffering and do not indulge in show-off."

A great quality of Dr. Chandra Gupta was his boldness, fearlessness and respect for the elders. Once Thakur Ramsinghji was caught by typhoid. When Dr. Chandra Gupta reached City Palace, one of his Satsangis, Chiranjilalji, who also looked after him, was baking bread for him. Dr. Chandra Gupta threw away the bread and on asking by Thakur Ramsinghji he said, "I am your doctor at this moment and cannot allow you to eat bread."

Shri Vishnu Singhji, the youngest son of Thakur Ramsinghji was a family man but he renounced his family and joined the Nath Sampraday. He started living in a forest with his Guruji, wearing saffron attire and *Kundals* (earrings). Seeing the plight of his family, Dr. Chandra Gupta one day reached there and asked Vishnu Singhji to come back to his family but he did not agree. Dr. Chandra Gupta then told his Guruji to ask him to go back to his family. When they did not agree, he forcefully took Vishnu Singhji with him, breaking his *Kundals*. His Guruji retorted, 'Dr. Sahab, do you know what sin have you committed. Breaking the *Kundals* is like breaking a Shivalinga. Do you know who Shiva is? Dr. Chandra Gupta said, 'Yes, I know. I am the Shiva.' His Guruji then asked, 'Do you know, who Brahma is.' Dr. Chandra Gupta said, 'Yes, I know. I am the Brahma.' Like this the dialogue went on for some time. His Guruji kept on taking the names of various gods and Dr. Chandra Gupta kept on saying, 'I am the one.' At last Guruji took some water in his hand and said, 'Dr. Sahab, I curse you that you will die within seven days.' In the evening as usual Dr. Chandra Gupta visited Thakur Ramsinghji and narrated the incident to his Master, who said, "BUS, ITNI SI BAAT PAR SHRAAP DE DIYA. YEH NAHI DEKHA KI YEH TO MAST HAI (Oh! On such a trifle matter he has cursed you. He did not see that he was cursing a person who is absorbed in his Master). Nothing happened to Dr. Chandra Gupta but on the seventh day Vishnu Singhji's Guruji himself expired. Vishnu Singhji, however, returned to the Nath Sampraday later.

Once someone sent a copy of a book authored by him to Thakur Ramsinghji. In the evening Dr. Chandra Gupta turned the pages of the book and kept it back. Thakur Ramsinghji asked him, 'What did you see in the book?' Dr. Chandra Gupta replied that the author is unfaithful. Some other Satsangis were also present. They were not happy with his comments. Although Thakur Ramsinghji did not say anything but one of them asked him why did he say

so. Dr. Chandra Gupta replied, “The author has nowhere mentioned the name of his Master, nor has he mentioned anything about him and, therefore, he is unfaithful.” Thakur Ramsinghji thus did not say anything himself but Dr. Chandra Gupta was his mouth-piece.

In the beginning Thakur Ramsinghji had asked Dr. Chandra Gupta not to tell anyone about him. Dr. Chandra Gupta, however, took some seekers to Thakur Ramsinghji. One day when Dr. Chandra Gupta went to visit him, Thakur Ramsinghji was sitting on the floor and a chair was lying by the side. He asked Dr. Chandra Gupta to sit in the chair. He sat in the chair for a moment and then sat down. Thakur Ramsinghji asked him, ‘Why have you sat down when I had asked you to sit in the chair. Tell me what punishment should be awarded to you.’ Dr. Chandra Gupta replied, ‘I sat in the chair to comply with your order and got down to observe the etiquettes, showing you the proper respect.’ Thakur Ramsinghji then asked him, ‘I had asked you not to tell anyone about me, but you brought to me so and so etc. What punishment should be awarded to you?’ Dr. Chandra Gupta replied, ‘Kindly tell me that the punishment is meant for me and not for those, whom I have brought to you.’ He said, ‘Yes, the punishment is only for you.’ Dr. Chandra Gupta then said, ‘SAJA WOHI JO MIJAJE YAAR ME AAYE. LEKIN SOCH LIJIYE JAHAN MEIN WHON WAHAN AAP HAIN, OR JAHAN AAP HAIN WAHAN MEIN HOON’ (Award the punishment that you may wish. But keep in mind that you are in my heart and I am in your heart). Thakur Ramsinghji was very pleased with this answer. He embraced him and said, ‘Dr. Sahab from today all your wrong doings are forgiven.’

This incidence relates to the period when Thakur Ramsinghji Sahab was in TB Sanatorium. Once when Thakur Ramsinghji was sitting in the veranda in the morning, Dr. Chandra Gupta arrived there on his old bicycle. Thakur Ramsinghji said, “*Padharo* doctor Sahab.” *Padharo* in local dialect is used both to welcome and to bid goodbye. Dr. Chandra Gupta stood still. Thakur Ramsinghji repeated a second time, “*Padharo*, Doctor Sahab.” Dr. Chandra Gupta then recited a couplet:

“JERE DIWAR KHADA HOON, TERA KYA LETA HOON,
DEKH LETA HOON, TAPISH DIL KI BHUJHA LETA HOON”

(Standing like a wall, what do I bother you,
I soothe the burning of my heart by looking at you)

This made Thakur Ramsinghji burst in laugh. He remarked, “Doctor Sahab makes the atmosphere jovial. This quality is only in him.”

Once Dr. Chandra Gupta and his wife Smt. Darshna Devi went to visit Thakur Ramsinghji Sahab in City Palace. On the way they bought some bananas and two oranges. It was summer. Smt. Darshna Devi felt thirsty. They, therefore, peeled off one orange and ate it. In City Palace some Satsangis also visited Thakur Ramsinghji Sahab. He asked Shri Chiranjilalji to distribute the bananas to Satsangis. Shri Chiranjilalji picked up the bananas and then when he was about to pick up the orange also, Dr. Chandra Gupta stopped him saying, “Chiranjilalji, Maharaj has asked for bananas alone to be distributed and not orange.” Thakur Ramsinghji Sahab said, “Yes! I would have to eat even the food left over by him. All

the blood in my body belongs to Doctor Sahab. If he asked even for a drop of blood, where would I find it?"

Once an acquaintance of Thakur Ramsinghji, Colnol Kesri Singhji, who was a good hunter and for whom he had lot of regard, was taken seriously ill. Thakur Ramsinghji went to see him in the hospital and took Dr. Chandra Gupta along with him. In the hospital Thakur Ramsinghji went alone inside the room leaving Dr. Chandra Gupta out. He prayed for him. When he came out, he said, 'Dr. Sahab, I have seen him. Give him medicine. If you wish, you may see him.' Dr. Chandra Gupta replied, 'Maharaj when you have already seen him, there is no need for me to see him.' He then gave him some medicine, as ordered by his Master. Within two days he was alright. This was on the one hand an example of the humility of Thakur Ramsinghji, who wanted to hide his true self and give the credit to his dear disciple; on the other hand his disciple had firm faith in his Master and followed his words to the hilt. His Master had said, 'I have seen him....If you wish, you may see him.' For Dr. Chandra Gupta there was no question of seeing the patient as his Master had already seen him and he only had to follow his orders to 'give him medicine'.

Thakur Ramsinghji blessed Dr. Chandra Gupta saying, "Doctor Sahab, reside in Jaipur and help others live in Jaipur." In the year 1973 Dr. Chandra Gupta got his house built in Sethi Colony and started living in it. He started holding Satsang on Sundays. With passage of time his family members and Satsangis settled permanently in Jaipur. In his last days Thakur Ramsinghji had said, "Doctor Sahab, you are my blood. Whatever you were to receive from Munshi Bhaisahab and whatever I had to give you, all has been given to you. Now take care of the Satsang."

How he received '*Izazat Tamma*' he has mentioned in his dairy as follows: "During this period I passed through a lot of difficulties, which are beyond words. On 31.03.1980, I went to Kanpur with Bhai Sahab Harnarayanji. On 01.04.1980 I went to meet Bhaisahab Shri Satyendranathji, son and Khalifa of Mahatma Shri Radhamohan Lalji. He gave me a sitting (for meditation) and took me to the Samadhi of Munshi Bhaisahab on 02.04.1980 and there on his (Mahatma Shri Radhamohan Lalji) orders he bestowed on me '*Izazat Tamma*' (full authorization) saying that 'Full authorization is bestowed on you on behalf of our family. In the Hereafter, God willing we shall sit together on the same couch.' A slave is given the same rank only by the Master (*Satguru*). It is my urge that You alone are my refuge and You would have Mercy on me. Whoever comes to me you would kindly accept him, activate his *Qulb* and make him like you. You and the elders of the Order are protectors of my honour."

It would also not be out of context here to mention that Mahatma Shri Ravindranathji, the eldest son of Mahatma Shri Radhamohan Lalji, in his book '*Adhyatm Marg*' has included the name of Dr. Chandra Gupta in the list of Mahatma Shri Radhamohan Lalji's main disciples and has stated in the book that those, who attended the Satsang of Janab Lalaji Maharaj, Janab Chachchaji Sahab and their worthy sons for long with dedication and were committed to their Master, they generally attained perfection.

Dr. Chandra Gupta has mentioned in his dairy that as ordered by Thakur Ramsinghji this Order would continue under the tutelage of Shri Krishna Kumar Gupta (his eldest son) and would continue with this family for about three generations. Further about the place of Thakur Ramsinghji in his life, Dr. Chandra Gupta has written that he (Thakur Ramsinghji) is my final Guru Bhagwan and I consider all the saints as his '*Humshakl*' (identical, reflection).

Dr. Chandra Gupta freely distributed this spiritual treasure of the elders of the Order to worthy candidates throughout his life. Living as an ordinary family man, he used to distribute the blessings of his Guru Bhagwan in the form of Homeopathic medicines. People in difficulty (*Aart*), in need of money (*Artharthi*) or those in search of knowledge (*Jigyasu*), who had slightest of spiritual inclination, they stuck to Doctor Sahab and Doctor Sahab accepted them as his own kin.

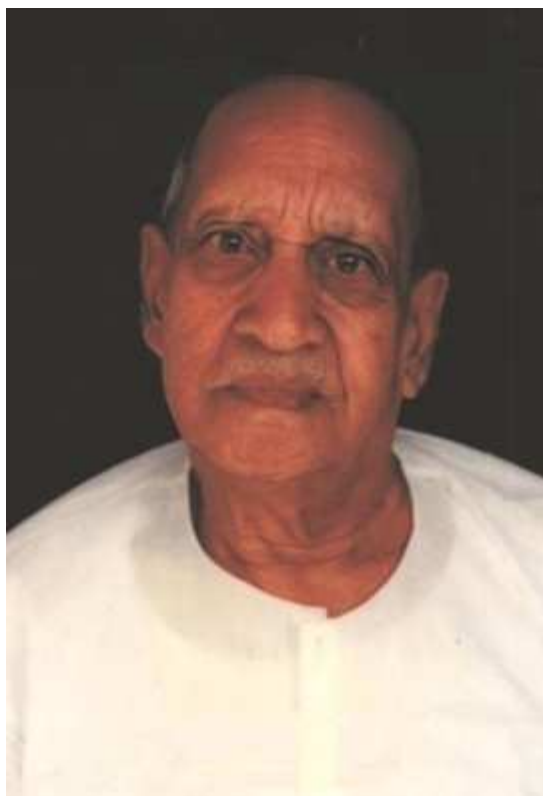


Samadhi of Mahatma Dr. Chandra Gupta (Jaipur)

How Dr. Chandra Gupta moulded the character of his Satsangis is revealed from this incidence. One of his very close Satsangis used to chew betel (betel-leaf) with *Kimam* (tobacco). Dr. Chandra Gupta often went with him on his scooter to visit revered Maulvi Sahab. On one such occasion this Satsangi took out one such betel from the dickey of his scooter and was about to put it in his mouth that Dr. Chandra Gupta asked him to give betel to him as well. This Satsangi said, "Bauji (Dr. Chandra Gupta)! It is not suitable for you." Dr. Chandra Gupta retorted, "If it is not suitable for me, how it can be suitable for you." This Satsangi immediately threw away the betel and gave up that habit. Later Dr. Chandra Gupta through revered Maulvi Sahab got him *Izazat* saying, "I like him and, therefore, give him *Izazat*."

For Dr. Chandra Gupta there was no other God except his Guru Bhagwan. In one of his letters written by him to his son Rajendra on 27.09.1988, he wrote, “There is no another God for me except my Guru Bhagwan.”

Mahatma (Dr. Chandra Guptaji) passed away on 17.08.1991 and became one with his Master. His daughter Smt. Sushama Mittal and his son Rajendra had got an indication of this. In the words of Smt. Sushama Mittal: “It relates to the second week of August 1991. I was fast asleep in the morning at about four. I saw a very big courtyard in dream, on the one side of which there was a white dazzling room with marble flooring and stairs from the roof of the room leading to the floor. I am climbing down the stairs and there is a corpse lying in the court yard covered with a white dazzling shroud. This shroud was radiating light. I saw Mahatma Shri Radhamohan Lalji and many other saints there sitting in a line facing the corpse and back towards the stairs. My mother and father (Dr. Chandra Gupta) were also sitting with them. I asked Bauji (Dr. Chandra Gupta) whose corpse it was. He replied, ‘It is me.’ I said, ‘But you are sitting here’ and I woke up. I was very upset and went to visit Bauji in the afternoon. He said, ‘Why are you upset. You have also seen.’ I was taken aback and said, ‘No. This cannot be true.’ He said, ‘Your mother had entrusted me to see that Seema gets married, that is over and then he smiled and started talking something else. Thus he had given an indication to me but I still did not believe that it was going to happen. Three-four days later, he passed away.”



Mahatma Dr. Chandra Gupta (1916-1991)

A similar thing happened with his son Rajendra. After the death of his wife, Dr. Chandra Gupta had made up his mind to leave for his heavenly abode. About his wife he used to say that she was not only his wife but an equal partner in his spiritual journey. In March 1990 when her ashes were being taken to Hardwar for emersion, he also wanted to go to Hardwar but his physical condition was not such that he could go. He was, therefore, persuaded not to go. He then said something which indicated that he wanted to live no more. During the conversation his son Rajendra said, 'I am also a disciple of the same Guru Maharaj (Paramsant Thakur Ramsinghji), as you are. You cannot leave the world as you wished.' The matter was over and about one and a half year passed away. In the words of his son Rajendra, "15 August was a holiday. I was lying on a *Deewan* (wooden plank) in my Mayapuri flat in the late afternoon. I fell asleep and in dream I counted the age of my father that he is running seventy-six whereas Guru Maharaj had departed at the age of seventy-three and that it was now time for him to leave the world. There was no more any objection in my mind. I got up immediately and talked to Bauji on phone, everything was fine. But the same night we were informed of him having suffered brain haemorrhage. At one-thirty in the night we left for Jaipur. For two days he was hospitalized and on 17 August he became one with his Guru Bhagwan. Throughout these two days on thinking about him, the thought of Mahatma Radhmohan Lalji Sahab occupied the mind."



Mahatma Dr. Chandra Gupta and Smt. Darshna Devi at the Samadhi of Paramsat Thakur Ramsinghji

Dr. Chandra Gupta himself wrote in his dairy on 09.08.1991, "Today morning in my dream I saw Guru Bhagwan and Shri Harnarayan Saxenaji sitting in a river. Water was very clean but not much. Guru Bhagwan bestowed upon me the full authorization. Darshana also was there. Book has been completed, he said and gave me a lot of blessings. I bowed before both of them touching their feet. He said, 'Do not touch anyone's feet hereafter.'"

His Samadhi is located in his residence at C-47, Sethi Nagar, Jaipur. Every year on 17 August annual *Bhandara* is held here and Satsang is held on every Sunday morning.

Mahatma Shri Krishna Kumar Guptaji

“EK TU AUR TERI YAD, TERI HI CHARCHA HO SADA,
HAJRAT ABDUL JALIL AUR SHRI KRISHNA KUMAR KE VASTE”
(You, Your remembrance and talking about You, let it be my routine,
For the sake of Hajrat Abdul Jalil and Mahatma Shri Krishna Kumar)

Mahatma Dr. Chandra Guptaji held Satsang every Sunday morning at his residence and many Satsangi brothers and sisters used to participate. His doors were always open for all Satsangis, who could visit him anytime without any hesitation or obstruction. He never refused anyone anytime for Satsang and served gladly everyone with affection and dedication. After him his eldest son Mahatma Shri Krishna Kumar Gupta took upon him the task of carrying forward the mission and conducted Satsang like his father. Mahatma Dr. Chandra Guptaji had received instructions from Paramsant Thakur Ramsinghji Sahab that after him his crown would go to Shri Krishna Kumar Gupta and would continue with this family for about three generations.

It would not be out of context here to mention that before Shri Krishna Kumar Gupta was born, Mahatma Dr. Chandra Guptaji was blessed with two sons, Rajkumar and Ramkumar. They were twins and they both died when they were about two months old. They indicated to Dr. Chandra Gupta that after one year their brother would be born, who would live with him, he would bear a mark on his forehead and his name would be Krishna Kumar. Accordingly, Shri Krishna Kumar was born on 09 July 1943 and at the time of birth a mark was visible on his forehead.

In 1970 Dr. Chandra Gupta was instructed in dream by Thakur Ramsinghji Sahab that his Satsang would be divided in two parts and would be conducted under the tutelage of Shri Narayan Singhji (son of Thakur Ramsinghji Sahab) and Shri Krishna Kumar. This came to be true. Shri Narayan Singhji started conducting the annual *Bhandara* at the Samadhi of Thakur Ramsinghji on 14 and 15 January and Dr. Chandra Gupta started conducting annual *Bhandara* on 13 January at his residence, which later shifted to 15 January.

Shri Krishna Kumar Gupta was fortunate to receive the blessings of Paramsant Thakur Ramsinghji Sahab. He used to visit him in the City Palace. At Baba Harishchandra Marg, their residence was on the third floor. At times Shri Krishna Kumar Gupta used to come down and remember Thakur Ramsinghji Sahab and often Thakur Ramsinghji Sahab would oblige him by appearing and blessing him. Once he urged Thakur Ramsinghji Sahab to make him like him (Thakur Ramsinghji Sahab). Thakur Ramsinghji Sahab accepted his request and blessed him saying, “Guru Bhagwan may make you like him.”

Once Shri Krishna Kumar asked Thakur Ramsinghji Sahab as to why he was undergoing some sufferings. Thakur Ramsinghji Sahab said, “Kishan Babu! These are the impressions of previous lives. One may suffer them gladly in the present life or in life after life.” Once he had gone to visit Thakur Ramsinghji Sahab at Jagatpura. In evening he sought permission of Thakur Ramsinghji Sahab to return home. Thakur Ramsinghji Sahab asked him to stay back.

After some time he again sought permission and Thakur Ramsinghji Sahab again asked him to stay back. When he asked him for a third time, Thakur Ramsinghji Sahab said, “It would have been better if you stayed back.” Shri Krishna Kumar was returning on his bicycle from Jagatpura. On the way a wasp bit him on the lip, which was swollen. Next day when he visited Thakur Ramsinghji Sahab at the City Palace, Thakur Ramsinghji Sahab said, “It is alright.” Shri Krishna Kumar said, “Maharaj, I have been bitten by wasp and my face is swollen and you say it is alright.” Thakur Ramsinghji Sahab replied, “Kishan Babu, who knows some truck would have hit you causing fracture. Thanks to Guru Bhagwan.” This is how a capable Master turns a sword into a thorn.

Not only Thakur Ramsinghji Sahab but he was fortunate to spend time in the company of Maulvi Abdul Rahim Sahab and Hajrat Abdul Jalil Khan Sahab (grandson of Maulvi Abdul Gani Khan Sahab and Khalifa of Mahatma Radhamohan Lalji Sahab). Hajrat Abdul Jalil Khan Sahab had come to Dr. Chandra Gupta’s house and stayed there for a few days. During this stay he initiated Shri Krishna Kumar Gupta. When Shri Krishna Kumar mentioned to him that he is a disciple of Thakur Ramsinghji Sahab, Hajrat Abdul Jalil Khan Sahab said, “He (Thakur Ramsinghji Sahab) is like the Sun of this Order (Naqshbandi Sufi Order) and I am only a lamp” and gave initiation to him and declared him his vicegerent. In the year 1985 Maulvi Abdul Rahim Sahab bestowed all the authority up on Shri Krishna Kumar on behalf of Thakur Ramsinghji Sahab. Dr. Chandra Gupta Sahab has mentioned in his dairy that, “After fifteen years Krishna Kumar with the permission of Pir Sahab and Bhaisahab Narayan Singhji with the permission of Mataji (Thakur Ramsinghji’s wife) are carrying on the work of the mission.”

After Dr. Chandra Guptaji left for his heavenly abode in 1991, Mahatma Shri Krishna Kumar discharged his duty faithfully till 2005. He received the spiritual treasure of Mahatma Shri Radhamohan Lalji Sahab through Dr. Chandra Guptaji, Paramsant Thakur Ramsinghji Sahab and Hajrat Abdul Jalil Khan Sahab and he was Khalifa of all the three and also of his father Mahatma Dr. Chandra Guptaji.

Mahatma Shri Krishna Kumar liked this anecdote very much and he used to narrate it often: There was a mimic in the court of a King, who used to entertain the King and the courtesans by imitating various characters. Once he appeared in the court in the attires of a recluse and like a true recluse he preached the king. The King was very pleased and gave him lots of presents but he did not touch anything and left the court after blessing the king without taking anything with him. The next day, however, he appeared in the court, saluted the King and asked for reward. The King was surprised. He said, “Yesterday I was giving you so much but you left without taking anything and today you are asking for some reward.” The mimic said, “Maharaj! Yesterday I was imitating a recluse and for a recluse all that was useless. Today I am the same mimic.” The essence of the story is that one should play his role to the best of his ability and observe its decorum fully. When one is present in Satsang, one should forget about the world and be totally in the presence of God. Mahatma Raghuvar Dayalji Maharaj also used to say, “JHUTHTHAL KHELE SACHCHAL HOVE, SACHCHAL KHELE BIRLA HOVE.” (Even if one remembers Him in fun, it sows the seed of true remembrance. It is, however, rare to find one, who remembers Him truly).

Some of his Satsangis used to say about him:

On the face of Bhaisahab there was always a glow of divinity.

He was very affectionate.

He would not reveal anyone's fault to anyone else.

If someone committed some mistake, he would not insult him in front of others but would tell him when he was alone.

He would explain the mistakes committed by them through examples.

He would immediately come forward to help others who needed it.

He never attached importance to his own self.

He would get a hint of what was going to happen with his disciples or what they had gone through.

He never differentiated between his family and Satsangis.

He would express his opinion only after listening everything carefully.

He had a strong sense of abnegation.

He laid stress on man becoming a true human being.

He used to say that:

Stake should be strong, i.e. faith and dedication to the Master should be unfettered.

All the Masters of the Order are the beads of the same rosary.

His remembrance should be continuous; one knows not when Guru Maharaj is giving you *Tavajjoh* (paying attention to you).

This path is the path of love. Love includes everything. Love knows no barriers.

Some anecdotes relating to him are given below in Satsangis' own words:

✚ On 19 April 1979 I was to appear before the R.P.S.C., Ajmer for an interview. I had never been to Ajmer before and, therefore, I wanted to go to Ajmer one day before the date of interview. My parents were not at home. Elder brother Shri Krishna Kumar was there. He asked me to go to Ajmer the next morning. I agreed, as I knew that I had no experience and I had no money either and, therefore, the chances of my selection were rare. The next day Bhaisahab accompanied me to drop me at the bus stand. There was a long queue at the ticket window and one also had to occupy a seat in the bus lest one would not get a seat. An elderly person was standing in front of me. He told me that you occupy seat for both of us and I would buy the tickets for both. As a result we both sat together on the adjacent seats. On the way we started talking and he asked me the purpose of my visit to Ajmer. I told him that I

was going to appear for an interview in R.P.S.C. for selection as a government doctor. He told me that he is Dr. S.N.Gaud, C.M.H.O., Banswada and that he was also going to R.P.S.C. for some work. He asked me a few questions relating to medicine and corrected some of the answers given by me. We reached Ajmer at 8 in the morning. He took me with him to one of his relatives, where we had breakfast. He then took me along to R.P.S.C. When we reached at the gate, he said, “Look, I have been invited as an expert for the interviews. If you are interviewed by the panel in which I am a member, it would be fine otherwise I shall make recommendation for you.” By God’s grace I was interviewed by the panel in which Dr. Gaud was a member. He asked me the same questions which he had asked me on the way and I was selected. This was all a blessing of my father and Bhaisahab. When the result was declared, Bhaisahab said, “You had touched my feet, keeping Guru Maharaj in your mind. You were, therefore, sure to be selected.”



Samadhi of Mahatma Shri Krishna Kumar Gupta (Jaipur) (Right)

✚ In November 2000, Sunita was to undergo Hysterectomy. She was told by an astrologer that she would undergo two surgeries and that she would not survive the second surgery. Because of this she was perturbed. Operation was necessary. I requested Bhaisahab.

It was a difficult surgery. Her tissues had so much hardened that the doctor had to use hex saw blade for cutting the tissues. During the process she had cardiac arrest for about ten minutes, whereas after two minutes of cardiac arrest one is dead. She, however, was fine. Later Bhaisahab told me that her soul had left her body but I pushed it back. Sunita also remembered everything about the surgery except for those ten minutes.

✚ Goyal Sahab was suffering from cancer. He recovered once but then the cancer reached an advance stage. Bhaisahab came along with Bhabhiji (his wife) to visit Goyal Sahab at the hospital and said that his prayer has not been accepted. Goyal Sahab passed away on 12 December 2003 in the morning at four and his spirit visited Bhaisahab at Sethi Colony. Bhaisahab told me that he separated a black looking person from his spirit and entrusted Goyal Sahab's spirit to Guru Maharaj. All my relatives thought that I would not be able to bear this shock. The same thing Bhaisahab told me saying that, "You would have died of this shock so I had to harden your heart." In fact my condition had become such that I had become very quiet and stable. Bhaisahab had asked me to read Gita. I used to console my mother. One day I was very grieved and was eager to know about the state of Goyal Sahab. I saw in dream that in a mountainous place Goyal Sahab is meditating amongst many Sadhus. I recalled that Bhaisahab had told me that he had entrusted him to Guru Maharaj. I felt very peaceful.

✚ Once we were coming on scooter that on the way I got an attack of seizure. By the grace of Guru Maharaj the scooter turned in the right direction and stopped with the support of a wall. We were saved. When I visited Guruji (Bhaisahab), he rebuked us saying, "For how long I would protect you? Stop driving the scooter and never come here on scooter." A few days later I sold out the scooter.

✚ My sister's marriage was to take place on 9 May 1993. After the *Baarat* (marriage procession) had arrived, it started raining heavily with thunderstorm. Bhaisahab had come to attend the function. He told me not to worry and that he was leaving. The thunderstorm was so severe that in the nearby areas where other marriages were taking place, tents were uprooted, at some places there was no electricity and at some places the food was spoiled but by the grace of Guru Maharaj, our function was held without any difficulty. After the function when we went out, we saw a huge Neem tree (the margosa tree) uprooted.

✚ In the night of 16 September 1997, at about 2.30 in the night when I was sleeping in my old clay-built room, I heard the noise of cats fighting with each other. I woke up and thought of driving the cats away. I had not even opened the door of the room that the wall of Dadavadi Jain Mandir, which was about 40 feet by 25 feet, fell on the room. I was inside the room and the sky was visible. My wife and the younger son who were sleeping in the room on another cot were crushed under the debris. The debris was so heavy that people who had gathered around could not remove it. My wife and son were not responding to our calling nor was there any noise of crying or shouting by them for help. All of us thought that they would have died. I asked people to remove the debris from a particular point. When they removed the debris from that side, my wife and son came out of the debris as if nothing had happened. There was not even a scratch on them. Next day when I narrated this to Bhaisahab, he said, "It was the call of death for you but by the grace of Guru Maharaj you have been saved."

✚ Once a relative visited me at my house. He looked at the photo of Bhaisahab lying in the glass-case and said to me that light is coming from this photo. I asked him not to make

fun as I or my family, none of us ever had witnessed it. He said I am not joking and this is true. The light is first falling on you and then from you it is coming to me. He was deeply impressed. One day he came along with his daughter, who could neither hear nor could speak properly. His family was worried about her future. I asked him to consult some good doctor but he insisted that I should pray to Bhaisahab for her, as they had already spent lacs of rupees on her. I said it is up to Bhaisahab to accept the prayer or not. But my prayer was accepted. Now that girl is alright, she speaks well and hears well.

✚ Bhaisahab was enquiring about my daughter in law for the last two days. She had gone to visit her parents. I thought that there must be some reason behind it and, therefore, I took leave from my office and went to her parents' house at Reengus. It was a strange scene there. Her father was getting her treated by an exorcist (occult-healer). I took her with me to my village and consulted a doctor but it did not help. I, therefore, came to Jaipur and met Bhaisahab and told him about the condition of my daughter in law on his asking and I also told him that I have thrown away all the talisman tied to her. Bhaisahab asked me to bring her to Jaipur. The next day I brought her to Jaipur and took her to Bhaisahab. Bhaisahab asked her to sit in front of him for two minutes, blessed her, gave her some *Prasad* (blessed food, offerings) and asked me to send her back. She was now alright. The next day Bhaisahab told me that she was haunted by two evil spirits. One from the well opposite their house and the other from a place near our house. Later when I enquired with her parents, it was revealed that a lady had drowned and died in the well opposite their house.

Guru Maharaj had given indication about his death. In the words of his younger brother Rajendra: "My elder brother (Bhaisahab) was not keeping well for some time. He had developed infection in lungs. He passed away on 16.06.2005 at about 6.30-7 in the evening. I had gone to Bangkok, Thailand on 12.06.2005. I was in touch with my son Vipin through e-mail, who kept me posted about Bhaisahab's health. It was informed that he was admitted in hospital on 13th and on 14th my wife Anita informed me that his condition was stable and that he was improving. In the night of 14th I saw Bauji (Mahatma Dr. Chandra Guptaji) in dream together with Bhaisahab. They were in the Sethi Colony house of Jaipur and Bhaisahab was lying on bed in his room. Eyes of Bauji were full of compassion, pity and love, as is seen in one of his photos and livelier than that. I could not look into his eyes for long. It occurred in my mind that Bhaisahab would now onwards not sit for long in Satsang. After this Bauji touched his tongue in the middle of my right hand palm saying, "Whatever you needed has been given to you." A little later I woke up and touched my palm at the same place with my tongue and thus internalizing that blessing. On 16.06.2005 I was informed over phone that Bhaisahab has passed away."

In this regard Mahatma Shri Dinaysh Kumarji Saxena told that after his death, Mahatma Shri Krishna Kumar Gupta appeared before him bodily in Fatehghadh and said that Fatehghadh is like a place of pilgrimage for him and he could not have gone without meeting him. He (Mahatma Shri Dinaysh Kumarji Saxena) fed him with curds and sugar.

Miss Darma Yeomans has written a book about him titled "Drunken with Divine", which is available on the website www.sufisaints.net .

His Samadhi is located alongside his parents' Samadhi at C-47, Sethi Nagar, Jaipur.



Mahatma Shri Krishna Kumar Gupta (09.07.1943-16.06.2005)



Samadhi Mandir of Mahatma Shri Ramchandraji Maharaj (Fatehgadh)